

11.

HOW TO USE

A HANDBOOK OF SUGGESTIONS
BY HELEN BARRETT MONTGOMERY

TO ACCOMPANY THE TEXT-BOOK

The Light of the World

AN OUTLINE STUDY OF CHRISTIANITY
AND NON-CHRISTIAN RELIGIONS
BY ROBERT E. SPEER



PUBLISHED BY THE CENTRAL COMMITTEE ON
THE UNITED STUDY OF FOREIGN MISSIONS
WEST MEDFORD, MASS.

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A CHARMING STUDY
FOR CHILDREN

BY

JOHN MERVIN HULL



BASED ON MR. SPEER'S BOOK

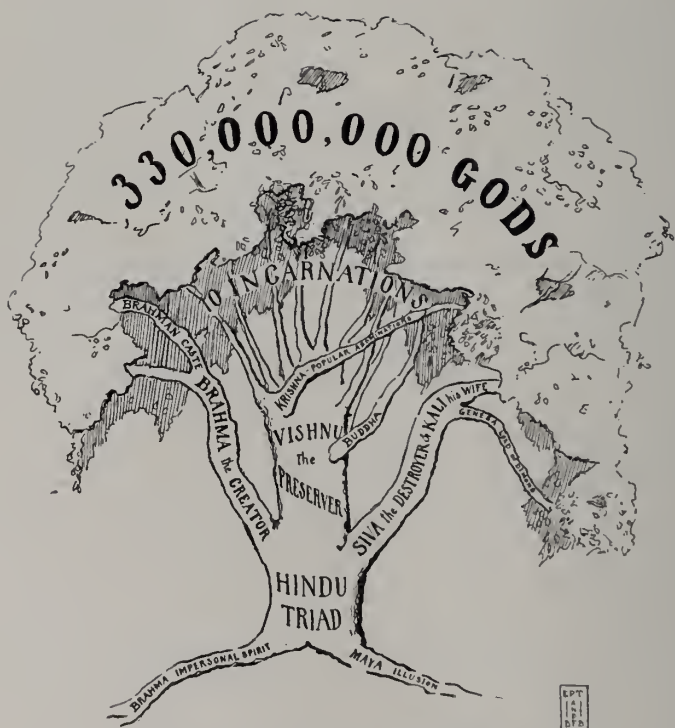
The Light of the World

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ON UNITED STUDY OF MISSIONS

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HINDU POLYTHEISM



Introductory

During the coming year the women's missionary societies are to attack the most difficult and serious study which they have ever attempted. Robert Speer's *Light of the World*, the text-book adopted by the interdenominational committee on mission study, deals not with phases of mission work, or the story of missionary enterprise, but with the radical and fundamental problems of the whole missionary propaganda. Of course it is "hard." Certainly it demands thorough and conscientious study. But the effort is worth while. It is because of a lack of profound conviction that Christ is the Light of the World, not of America, not of England, but of *the World*, that many Christian women are so indifferent to the claims of Christian missions. A thorough-going, prayerful study of the book will result in the conviction that moves to action. By all means let there be a study-class in each church. If the whole society is too faint-hearted to attempt it, let a group of leaders be gathered to really seriously face the questions:—

Is Christ the *Light* of the World?

Is Christ the light of the *World*?

Is Christ *the* light of the World?

There are several points of view for the attacking of the study. *One method* has just been indicated: the small class composed of missionary leaders, organized for serious study, with the purpose of deepening convictions in regard to the fundamental value of Christian missions. In a town where there are several missionary societies of various denominations,

such a group might well be made up of the officers of the societies.

A *second method* would be to present the facts and conclusions of the books through lectures based on each of the chapters. These lectures should be given by the best qualified speakers obtainable. In Montclair, N. J., such a group has already been organized. Tickets have been sold for a series of six interdenominational missionary drawing-room meetings. Notable speakers have been engaged; attractive programs printed; and no difficulty has been found in selling several hundreds of the tickets at one dollar each. Women are beginning to recognize that they ought to know more concerning the great religions of the world. In many cases it might be possible to arrange such a series at the woman's club building; in others at some central church parlors, or, preferably, some large and attractive private drawing-room. The class at Montclair, having grown too large for private drawing-rooms as was at first planned, is to be held in the attractive banquet hall of the leading hotel.

If such a class is planned the following considerations may prove helpful:—

(1) Have a representative interdenominational committee formed to plan the series, sell the tickets, make all arrangements. Better that such committee should not be chiefly made up of officers of existing societies. The aim of a popular course like this is to interest new women.

(2) Do not advertise it as an exclusively missionary enterprise. Speak of it rather as a course of lectures. The names of the committee getting it up should be sufficiently influential and representative, so that their publication will be sufficient guarantee. If given under the "auspices" of certain churches or societies the tendency is to limit the attendance.

(3) Either large drawing-rooms in case the attendance will permit or attractive halls or clubrooms are the best meeting places.

The following titles are suggested to be used in the preliminary announcement of such a course.

A course of drawing-room lectures, *The World's Great Religions*, is to be given at on dates. Subjects and speakers are as follows:—

- Animism, the Faith of the Primitive.
- Hinduism, the Intuition of India.
- Buddhism, the Religion without a God.
- Confucianism, the Conservator of China.
- Mohammedanism, the Prophet and his Book.
- Christianity, the World Religion.

The lectures are given under the auspices of the following committee, from whom course tickets may be procured for one dollar. Single admission, 35 cents.

If a fee of ten dollars is paid to each speaker, it will in most places be possible to secure good work from good speakers. The speakers should understand that what is wanted is not an impromptu "talk," but a serious presentation of the facts of the text-book, so supplemented as to make a strong impression.

A *third method* would be to induce the local College Club, Daughters of the Revolution, or woman's club, to arrange for a series of programs on the topics outlined above, and to ask individual members to prepare the address, or paper.

A *fourth method* is to prepare programs based on the text for presentation in the regular missionary meeting. This method may be carried on in one of several different ways: (1) The work may be based exclusively on the text-book; (2) other matter may be introduced; (3) in place of treating the material by chapters, each religion separately. it may be considered topically.

The following titles are suggested as the basis of program meetings of various types. The following are topical programs:—

THE WORLD'S GREAT RELIGIONS COMPARED:

AS TO

I. PLACES OF WORSHIP.

1. A Hindu Temple.
2. A Buddhist Pagoda.
3. An Animist Shrine.
4. A Confucian Temple.
5. A Moslem Mosque.
6. A Christian Church.

II. THE SACRED BOOKS.

1. The Zend Avesta of the Persians.
2. The Vedas of India.
3. The Tripitaka of Buddhism.
4. The Analects of Confucianism.
5. The Koran of Islam.
6. The Bible of Christianity.

III. THE RELIGIOUS LEADERS.

1. Manu, a Hindu Law-giver.
2. Buddha, the light of Asia.
3. Confucius, the Sage of China.
4. Lao-tse, the founder of Taoism.
5. Mohammed, the prophet of Islam.
6. Jesus, the Saviour of the World.

IV. THE MORAL TEACHINGS.

1. Hinduism.
 - (a) Five Unpardonable Sins.
 - (b) Bhagavad-gita.
2. Buddhism.
 - (a) Four Noble Truths:—

Life is suffering.
The cause of suffering is desire or delight.
The annihilation of desire to live is deliverance from sorrow.

The way to deliverance is by the

(*b*) Noble Eightfold Path.

(*c*) The Ten Commandments.

3. Confucianism.

(*a*) The five constant virtues.

(*b*) The five social relations.

4. Mohammedanism.

(*a*) The nine commandments.

(*b*) The five duties, p. 208.

5. Christianity.

(*a*) The eleven commandments.

(*b*) The Sermon on the Mount.

V. SOCIAL INSTITUTIONS.

1. Hinduism.

Caste.

Idolatry.

Child marriage.

The fakir.

The village community.

Pilgrimages.

The sacred cow.

2. Buddhism.

The monastery.

The mendicant priest.

Polyandry and polygamy.

Belief in transmigration.

Prayer wheels.

Pilgrimages.

Sacredness of animal life.

3. Confucianism.

Ancestor worship.

Concubinage.

The bound-footed woman.

The village clan.

The Classics.

Geomancy.

4. Mohammedanism.
Pilgrimages to Mecca.
The mosque.
The slave mart.
Polygamy and divorce.
The dervish.
The fast of Ramazan.
5. Christianity.
Orphanages.
Hospitals.
Asylums.
Political freedom.
The home.
Emancipation of women.
Compulsory education.

VI. THE IDEAS OF GOD.

1. Hinduism.
Metaphysical.
Pantheistic.
Polytheistic.
Prevailing temper, mystical.
2. Buddhism.
Atheistic.
Prevailing temper, pessimistic.
3. Confucianism.
Agnostic.
Prevailing temper, materialistic.
4. Mohammedanism.
Deistic.
Prevailing temper, fatalistic.
5. Christianity.
Theistic.
Prevailing temper, optimistic.

Another topical presentation, suggested by Mrs. Farmer at Northfield, might be titled

A DIAGRAM OF RELIGIONS

The following chart, made large enough to be clearly seen when hung on the wall, could be filled in at successive meetings:—

	Ani- mism	Hindu- ism	Bud- dhism	Confucian- ism	Islam	Chris- tianity
1. Origin						
2. Founder						
3. Idea of God Worship						
4. Sacred Books						
5. Strength						
6. Weakness						
7. Idea of Future Life						



The following program outlines follow the chapter divisions of the text-book.

I. A STUDY OF RELIGIONS

1. Hinduism: A jungle of gropings after God.
2. Buddhism: A struggle for peace.
3. Animism: First glimmers of the supernatural.
4. Confucianism: A stereotyped morality.
5. Mohammedanism: The shadow of a prophet.
6. Christianity: A growing life.

II. FAITHS, NATIONAL AND INTERNATIONAL

1. Hinduism: India's answer to the riddle of the universe.
2. Buddhism: The ruling principle of Burma and Siam.
3. Animism: Primitive guesses about the unseen.
4. Confucianism: China's discipline and ideal.
5. Mohammedanism: The Arab's gift to civilization.
6. Christianity: The world religion.

III. A RELIGIOUS SPECTRUM

1. Hinduism, the light of India.
2. Buddhism, the light of Asia.
3. Animism, the light of Nature.
4. Confucianism, the light of China.
5. Mohammedanism, the light of the Prophet.
6. Christianity, the light of the World.

IV. SCENES FROM MANY LANDS

1. The swami explains.
2. A morning at the pagoda.
3. Through an African jungle.
4. A Chinese mother-in-law speaks.
5. Outside the mosque.
6. What our minister told Dorothy.

V. A PERSONALLY CONDUCTED TOUR

[Suggested by Mrs. Farmer at Northfield, the text-book being used as a
"Green Baedeker."]

1. From Bombay to Benares.
2. On the road to Mandalay.
3. By steamer, up the Congo.
4. China, from the car window.
5. Up the Nile and beyond.
6. Ten days in New York.

Part I

Plans of Study: Topical

If the topical outline given on page 4 is adopted the first meeting will consider

I. HOW THE WORLD GOES TO CHURCH

Seven women present the program, each giving one of the sub-topics. The matter will be much more impressive if pictures or models are used to illustrate each topic: a Hindu temple, a Chinese temple, a Burmese pagoda, a Korean or African shrine, a Moslem mosque, a Christian church. Each woman could easily get a number of pictures: Perry pictures, the Orient picture cards (Mission Rooms, Ford Building, Boston, Mass.,) the stereoscopic views made by Underwood & Underwood of New York, pictures cut from old missionary magazines, the postal cards issued by most of the Boards, pictures brought by returned travelers, the Stoddard lecture books, etc. If some one can draw, the best presentation would be a blackboard chalk outline of the different types. A special committee might be appointed to collect pictures and illustrative material to place on tables and hang on the walls. The following suggestions are made:—

1ST SPEAKER, *Hindu Temples*: Benares, sacred city, has 2,000 temples, 500,000 idols, numberless shrines. Worship individual. No idea of congregational worship with united song, prayer, preaching. Worship consists of prostrations, offerings of money, jewels, food, flowers, prayers oft repeated. Idols are dressed, bathed, fed, married, taken to ride. Duties of life are never inculcated in a Hindu temple (see p. 41).

Most noted temples are in Benares, Madura, Mahabalipur,

Amritsar, Karli. For interesting descriptions of these temples see *Winter India*, Scidmore pp. 13, 43, 67, 301, 371, 379.

2D SPEAKER, *Buddhist Temples*: Usually shrines, pagodas, built in pyramidal formation over relic. Of solid masonry, covered with gold and carving. Cannot be used as assembly halls, are objects of adoration. Usually surrounded by courts and terraces with small shrines and sometimes capacious buildings.

Worship three times daily. Offerings of flowers, perfumes. People come together, but worship individually.

Most famous temples:—

Shwey Dagon Pagoda, Rangoon, Burma.

Golden Temple, Bangkok, Siam.

Mount Abu, India (Jain sect).

Buddha-Gaya, India.

3D SPEAKER, *Animist Shrine*: Sacred trees and stones, papers, bells, etc., hung on trees, fetiches, offerings to the spirits, sorcery, witchcraft, devil worship, unlucky spots, months, Chinese superstition of Feng shui. Underwood's *Call of Korea*, Miss Parsons' *Christus Liberator*, Naylor's *Daybreak in the Dark Continent*, and Freeman's *Oriental Land of the Free* all contain an abundance of material. Let the speaker describe a Korean spirit tree. The Ginko or Maidenhair fern tree quite often found in this country as an ornamental shade tree is the favorite spirit tree. Possibly the speaker can get a branch of this to use. All around its base are piled stones left there by those who hoped to leave also their troubles behind. Rags are tied on the branches made of shreds torn from the garments of the worshiper. Prayers are written on strips of paper and tied to the branches. Rice and wine are placed at the base.

Or she may describe an African fetich made of bones of animal, bits of hair, skin, eyeballs of the dead, all compounded into a powerful charm, wrapped together and hung in the hut or about the neck.

The aim of this speaker should be to present the state of constant fear, apprehension and darkness in the mind of the demon haunted Animist. No hope, no comfort, only the appeasing of the unfriendly, powerful, unseen spirits. God too far off to care.

4TH SPEAKER, *A Confucian Temple*: Richly ornamented, wall covered with paintings. Priests sometimes live in the temple. No public teaching in the temples, worship individual. Temples dedicated to the sky, the earth, spirits of emperors, Confucius, goddess of mercy, clouds, rain, thunder, the war god, the five great mountains. All Chinese cities must have temples to Confucius where the mandarin officially worships the Master. Animals are sacrificed, oxen, pigs, sheep, killed, dressed and placed in kneeling position on the altars. All civil officers have to attend the ceremony when official worship is offered in the second and eighth months. Bales of silk are burned. Calculated that 27,000 pieces of silk burned annually in honor of Confucius. Interesting details are given in the Junior Book, *The Gleam*, regarding all the different forms of heathen worship.

5TH SPEAKER, *A Moslem Mosque*: The mosques have usually domes and minarets or tall towers. From these the muezzin gives the call to prayer five times daily. They have a preaching place which faces Mecca. On Friday men gather for prayers. Much of the worship is individual. The mosques are always open, and groups of worshipers can be found every day. The worship is prayer, which must be made in carefully prescribed postures after washing forearms and feet. A fountain where ablutions may be performed is always found near a mosque. A series of prostrations accompanies the prayers, which consist of quotations from the Koran, praise, confession and petitions for guidance. A pious Moslem repeats the same form of prayer at least seventy-five times daily. Five times a day from the tall minaret rings out the loud cry (each twice repeated), "God is great! God is great! I testify there is no

God but God! I testify that Mohammed is the prophet of God! Come to prayer! Come to prosperity! God is most great! There is no God but God! Prayer is better than sleep!"

The noted mosques are at Delhi, India; in Cairo, Egypt; at Agra, India; Lahore, India.

THE 6TH SPEAKER describes a Christian church, dwelling on the reading of Scripture, preaching, gathering by families, spiritual singing, its social and not purely individual character.

Pictures of beautiful Christian churches are shown. Perhaps a series of the cathedrals.

Let each woman throw herself into the description, telling it as if she had actually visited the temple described, making it real, and bringing out the points that make it different from our Christian church. The aim in each case should be to make real how the world really does go to church; not theories of worship but actual practice.

II. THE WORLD'S BIBLES

The second meeting of the topical series outlined on page 4 deals with the sacred books of the great world religions. Two methods of carrying out this program will be sketched.

(1) *By question and answer.* This is the democratic method, and if carefully done will enlist a large number of women. Captains may be chosen, who choose sides and prepare their women in a preliminary committee session to answer the questions, which should all be drawn from the text-book. The competitive feature will always arouse interest.

QUESTIONS

1. What are the oldest Hindu Scriptures? (Vedas.)
2. What are these collectively called? (Scruti.)
3. How many divisions are there? (Four.)
4. What are the hymns called? (Mantras.)
5. The books of ritual? (Brahmanas.)
6. The philosophy? (Upanishads.)

7. What are the later Hindu Scriptures called? (Smriti.)
8. Name the most influential philosophical portion of the smriti or traditions. (Vedanta.)
9. Name the greatest code of religious laws. (Code of Manu.)
10. Name the Great Hindu religious poems. (Mahabhrata and Bhagavad-gita.)
11. What debased Scriptures have great vogue? (Tantras and Puranas.)

(Where these questions are found too elaborate one or two may be selected, or the following four may be substituted.)

12. Name the great devotional books of India. (Vedas.)
13. Name the great philosophic sacred books of India. (Upanishads.)
14. Name the book of the higher Hinduism. (Vedanta.)
15. Name the most revered book of laws. (Code of Manu.)
16. What is the language of the Vedas? (Sanskrit.)
17. What are the Buddhist Scriptures called? (Tripitaka.)
18. How many parts has it? (Three.)
19. What are the Buddhist commentaries called? (Arthakatha.)
20. When were the Buddhist Scriptures collected? (Nearly 1,000 years after the death of Buddha.)
21. What are the Confucian sacred books called? (Five King and Four Shoo.)
22. Name the most influential. (Analects of Confucius.)
23. Name the sacred book of Islam. (The Koran.)
24. How large is this? (Not quite so large as the New Testament.)
25. Who wrote the Koran? (Mohammed.)
26. What is the language of the Koran? (Arabic.)
27. What is the sacred book of Christianity?
28. What two great divisions of the book?
29. In what languages written?

30. How many copies sold annually? (10,000,000.)

31. In how many languages printed? (Nearly 500.)

If the question form of meeting is not desired the program may be developed by six women who present the world's sacred books. Let each woman have a book or books in her hand, and in a few words tell the interesting items about it. The woman who represents Hinduism might have several books. Taking up the first she would say: "I hold in my hands the four great Vedas of Hinduism. Each consists of hymns, ritual and philosophy," etc. A careful reading of the text-book will give an abundance of material.

In the same way the second brings the Buddhist Scriptures, and so on. If a blackboard is at hand a representation of the different books may be made and the names filled in. Or a bookshelf may be hung and the books placed in side by side. A label pasted on the back of each book to distinguish it, and a review held in which the society named the books, might prove of interest. The roll call might be responded to by a quotation in regard to each book taken from the text-book, or by sayings about the Bible. Have the last speaker show the incomparable superiority of the Christian Scriptures.

III. THE RELIGIOUS LEADERS

This meeting may be a question meeting. A series of questions selected from the text-book used competitively. For example:—

1. When did Manu live? (800 B. C.)

2. What work did he do? (Codified the Vedic laws that applied to caste and custom.)

3. What evil feature distinguishes him? (His profound contempt and scorn for women.)

4. Who was the founder of Buddhism? (Gautama, an Indian prince.)

5. What other names are given him? (Siddhartha and Sakyamuni.)

6. What does Buddha mean? (The enlightened one.)
7. What was the great renunciation? (He left wife and child to become a recluse.)
8. What was his great enlightenment? (The discovery that life is evil and that deliverance is to cease to live.)
9. When did he live? (The sixth century B. C.)
10. When did he die? (An old man full of honors.)
11. Who is the most influential Chinese? (Confucius.)
12. When did he live? (Sixth century B. C.)
13. What was the nature of his teaching? (Morality divorced from religion.)
14. What was his work? (That of civil and moral reform.)
15. Did he claim to be a prophet? (No.)
16. In what regard is he held? (Divine honors are accorded him.)
17. Who was the founder of Taoism? (Lao-tse.)
18. What legend about his birth? (That he was born an old man.)
19. What was his chief interest? (Metaphysical and rationalistic.)
20. What degeneration has befallen Taoism? (It has become a nest of superstitions.)
21. How is Lao-tse regarded? (Worshiped as a god.)
22. Who is the great prophet of Islam? (Mohammed).
23. Of what race and time? (An Arab, 600 years after Christ.)
24. What date marks crisis in his life? (Hegira, 622 A. D.)
25. How did he propagate his religion? (By the sword.)
26. What weaknesses in his character? (Ambition, lust.)
27. What strong points in his character? (Devotion, bravery, religious fervor, aspiration.)
28. What book did he write? (The Koran.)

In presenting Jesus the Saviour of the world let it be done by a great hymn, a Bible reading. Make the presentation on

the highest plane of reverence, aiming to bring home the matchless character of the one supreme glory of Christianity. If beautiful stereoscopic pictures are available the quiet throwing of several of them on the screen while hymns are sung will be most helpful.

If the second method is taken, six women should present in turn brief sketches of the lives of the founders. These should be fair and sympathetic, but should not gloss or conceal evils or imperfections. An enthusiastic *hero* presentation would be good, if skillfully done *from the viewpoint of an ethnic believer*. The unconscious revelations of defects would be all the more striking.

For example, the Moslem does not seek to justify the slaying of the infidels but glories in it, is unconscious of any defect as he enumerates the number of women who were honored by being selected by the prophet as his wives, etc.

The Buddhist extols Gautama's scorn of family life and exaltation of asceticism, and reveals the self-centered basis of his good works.

The Confucian shows the agnostic and material trend of Confucius' mind, as she tells the story of his life.

The aim in all these stories should be to throw up the life against the background of the perfect life of Jesus; not in words but by letting the facts draw their own inference.

IV. THE MORAL TEACHINGS

If the question method is followed these questions are suggested:—

1. What does Hinduism teach to be unpardonable sins? (p. 6.)
2. What evil does the Bhagavad-gita justify? (Murder.)
3. What institution in Hinduism denies human brotherhood? (Caste.)
4. What is the doctrine of Maya? (Illusion.)
5. What does Buddhism teach about life? (Life is an evil.)

6. What is the cause of suffering? (Emotion, desire.)
7. What is the gateway of birth? (An evil.)
8. What are the Buddhist five commandments? (p. 88.)
9. On whom binding? (On all.)
10. What additional commands? (p. 89.)
11. What is the Buddhist teaching in regard to lying?
(p. 89.)
12. What virtues are inculcated by Confucius? (p. 142.)
13. What did he make the root of morality? (Knowledge,
p. 149.)
14. What is the golden rule of Confucius?
15. How does Confucianism regard polygamy? (p. 165.)
16. What position in regard to truth? (p. 164.)
17. What are the nine commandments of Islam? (See
Islam, A Challenge to Faith, p. 125.)
18. What is the teaching in regard to truth? ("Verily a
lie is allowable in three cases,—to a woman, to reconcile friends,
and in war.")
19. What are the five practical duties of Islam? (p. 208.)
20. What are the teachings of the Koran in regard to
slavery? polygamy? divorce?
21. What are the teachings of Christianity in regard to
truth? forgiveness? purity? love? industry? service?

If another type of program seems preferable suppose six women be chosen to answer this question: "What do you consider the most serious ethical defects of Hinduism? Buddhism? Islam? Confucianism? Taoism? Christianity?"

If each woman simply reads her chapter of the text-book carefully she will discover for herself defects that she can point out more forcibly than though they had been shown to her.

Or, if preferred, the same thing may be shown indirectly by having a representative of each religion explain what they do believe about such ethical questions as purity, truth, murder, home life, reverence to parents, drunkenness, retaliation. Let each speaker present positively the teachings of her faith,

e. g., "We Hindus believe that there are certain sins too dreadful to ever be forgiven," etc. If this can be well done it is more effective than the critique, but it takes more skill and imagination.

V. SOCIAL INSTITUTIONS OF THE WORLD'S RELIGIONS

(See page 5 for outline.)

TEXT: "By their fruits ye shall know them."

PURPOSE: The aim of this program is not to show institutions or customs shared by all races, whether good or bad, but only those of distinctive flavor that are usually associated with the particular race or religion. Plenty of social evils are found that are common to all races and religions, incidents of human imperfection and wrong-headedness. On the other hand each great society has institutions and customs that stamp its individuality and are the result of the action of ideals and principles held in common by the people. Judged by its *stigmata* Christianity even in its incomplete development need not fear comparison with other faiths.

This topic is specially adapted to the question method. Let the leader ask, "What do you think of when you think of India?" Let the answers be given by any member of the society *as they occur* so far as possible. Have one or two prepared to fill in if the meeting lags. Or make it a game. Give each a paper and pencil, let her write down all the distinctive institutions she can think of, and see who has the most. Or five leaders can be appointed, one for each topic, and these can select those who will give the sub-topics in a sentence or two.

Caste is the division of Hindu society into permanent groups between which there can be no intermarriage or social intercourse. A man may not eat nor drink with one of lower caste without breaking caste and becoming himself an out-caste. Food is defiled if the shadow of an out-caste falls on it. There

are many millions of out-castes in India, oppressed, despised, degraded, who are not allowed to have any part in the national religion. The Brahman's, the highest caste, are worshiped as descendants of the god Brahm. No effort, education or wealth can raise a man out of the caste in which he was born.

Idolatry is the most outstanding feature of Indian life. Every village, every hamlet, every family, every trade has its god so that there are literally more gods than inhabitants. Monkeys, snakes, cows, lions, elephants are worshipped. The temples are full of hideous idols. The poor people are impoverished still further by offerings to the idols who must have priests to wake, bathe, dress, feed, exercise and put them to bed.

"I never think of India without remembering that its religion commands fathers to give their little daughters in marriage at nine years of age. I see the thousands of lives sacrificed yearly by child mothers of eleven or twelve years of age. I remember that this religion does not allow any childhood to the little wife and that if the husband dies it condemns her to perpetual widowhood as an accursed being."

"The thing that India brings to my mind is the fakir. I see the hundreds of thousands of religious mendicants who go up and down the land venerated by the people, and thinking themselves holy men. Some of them are naked with matted hair that is never combed; some smear their bodies with ashes or filth; some sit with the arm held rigid until it stiffens; some lie on beds of spikes. You see them by every temple; you find them in every village, lazy, immoral, filthy parasites, India's religious devotees."

"I think of something at once sadder and pleasanter. Nine tenths of India's three hundred millions live in village communities. I love to remember these simple, kindly people,—so poor, so limited, so bound by superstition. One goes from village to village continuously."

"I remember the millions who go on pilgrimages every

year. I see the thousands pressing forward to bathe in the Ganges and drink its putrid waters, perfectly sure of salvation on its sacred banks. At all the sacred shrines of India there are multitudes of pilgrims who travel from shrine to shrine seeking peace and finding it not."

"I can never forget what the Hindu scholar said who was asked on what dogmas all Hindus agreed, and who replied, 'The impurity of woman and the sanctity of the cow.' Any one who has ever seen the veneration bestowed on the cow in India marks her as *the* Hindu institution. The family cow is sure of the best room the house affords. When dying the believer grasps her tail that she may pull him safe across the river of death."

"What institutions does Buddhism suggest?" asks the leader after having all previous answers written on the board.

"I think of the monasteries. One sees them perched in the most picturesque situations everywhere in Buddhist countries. They are the natural outcome of the doctrine taught by Buddha: 'Let no man love anything; loss of the beloved is evil.' 'From love comes grief, from love comes fear; he who is free from love knows neither grief nor fear.' 'Home life is pain, the seat of impurity.' Every Buddhist boy is expected to spend some time in the monastery, and here is the true citadel of Buddhism. As Christianity finds its full expression in the home, so does Buddhism in the monastery."

"I think what you have said is true, but after all I think of the shaven-headed, yellow-robed priest telling his beads and begging his rice from door to door when I think of Buddhism. The 'Pongee' is omnipresent."

"But surely Tibet is the most fanatically Buddhist country in the world. Here dwells the grand Lama, the Buddhist pope. Here all other faiths are absolutely shut out. And I can never think of Tibet without remembering that here a deeper degradation than polygamy is reached in polyandry; the having of several husbands by one woman. To be sure polyg-

any is bad enough. The Emperor of Siam, the head of the Buddhist Church in a purely Buddhist country, has hundreds of wives."

"I think the prayer wheels start to whirl in my mind whenever the word Buddhism is mentioned. To be sure Buddha taught that there could be no prayer, so perhaps his followers quite naturally think that prayers ground off by wind or water power will do just as well as any."

"The sacredness of animal life is distinctly a Buddhist institution. The Jains, a Buddhist sect in India, will not kill even a flea for fear that in so doing they may injure some human being in a stage of transmigration."

In answer to similar questions in regard to Confucianism, replies similar to the following may be given:—

"Filial piety is the Chinese institution. Worship is offered to the spirits of the ancestors in every Chinese home. The ancestral tablets are revered. The necessity of these offerings is largely what has justified concubinage to the Chinese mind."

"I can never forget the sad lot of the concubines in China. These poor girls while widely tolerated have no legal position and are in pitiable slavery. A man in poverty often sells his daughter to become the concubine of some rich man."

"Ever since I went to a mission band as a child I have thought of bound-footed women hobbling about on their tiny tortured feet whenever I think of China. A shoe like this is the outward and visible sign of an inward and spiritual bondage."

"But the Chinese religion surely expresses itself in the village clan. Here you have the very citadel of the solidity and the stolidity and the stereotyped character of Chinese life."

"Those examination halls where ten thousand students used to go up to be plucked in those horribly stiff Chinese examinations on the Classics, are what fill my thought. I'm glad to know they have been abolished. But they were the logical

fruit of Confucianism with its over-emphasis on regularity and convention and its veneration of the past."

"If you were trying to put a railroad through China you would think that Feng shui was the Chinese institution. The Chinese believe that a great dragon animates the earth and that he will be angry if disturbed. They build their houses and bridges and temples with every attention given to locating them so as to placate Feng shui."

"What institutions do you associate with Moslem lands?"

"The mosque for one, and I think for the most beautiful. There is something so simple, so worshipful about the bare simplicity of a Moslem mosque, with the words over the door, 'Come in, rest and pray.' I visited scores of them in Cairo and was impressed with them all as real places of worship. I felt like saying with Paul: 'Him whom ye ignorantly worship, declare I unto you.'"

"The pilgrim is another Moslem institution. Whenever you see a man wearing a green turban you know he has made the pilgrimage to Mecca, and is therefore a great saint. Perhaps he has beggared his family. It does not matter, he is a great person in the village. Has he not been to Mecca, the holy city?"

"The slave mart is another Moslem institution. The Arab slave drivers are the main prop of the African slave trade. The Koran recognizes and regulates slavery."

"The dervishes are another institution. There are many orders. Some of them whirl for hours on their toe tips in a dreamy religious ecstasy; others repeat verses of the Koran in a weird chant; others cut themselves with knives. They are also snake charmers, sorcerers and wandering beggars, often quite insolent in their demands."

"I think of the fast of a month which all faithful Moslems observe every year during the month of Ramazan. From sunrise to sunset they neither eat nor drink. They are allowed to feast at night; but the daily fast is a real hardship for those at work."

“What institutions are distinctive characteristics of Christianity?”

Girls' colleges.
Children's hospitals.
Orphanages.
Insane asylums.
Blind schools.
The home.
Freedom of women.
Compulsory education.

VI. THE WORLD'S IDEAS OF GOD

The glory of Christianity is the revelation of the character of God beginning in the Old Testament and culminating in the New. The object of this program should be to bring out this fact. This program can best be handled by five of the ablest women in the society, who are willing to give thoughtful study. There is an abundance of material in the text-book, even if no other books are available. In developing the topics it can be shown how each thought of God carries its own atmosphere. The pantheistic, obscuring moral distinctions, gives rise to the doctrine of illusion and finally leaves the mind in such a fog of mystical hair-splitting that the man is quite willing to believe that something is and is not at the same moment. A soft mental haze makes it quite possible for a Hindu to believe that Christianity is true and polytheism is true, and to hold both with no sense of contradiction.

In discussing the Buddhist idea of God it may be shown that in Gautama's revolt from idolatry and pantheism he swung virtually over into atheism and concerned himself with human life only. But the strength of the religious instinct may be shown by the fact that in spite of his teaching his own followers who must worship something have worshiped him. The prevailing sadness of Buddhism is reflected in a pessimistic philosophy. But here again the inherent goodness of

life triumphs and Buddhists laugh and joke in spite of their theories of life. ,

In presenting this topic give the first four divisions briefly that the whole society may have opportunity to bring out of their own experience and knowledge the exceeding richness of the Bible's revelation of God: near yet almighty, the everlasting arms underneath yet upholding the stars, forgiving, seeking the lost, communing with man, the Saviour, the Father, absolute in holiness, perfect in love.

A DIAGRAM OF RELIGIONS

If the second list of topics on page 7 is chosen the first meeting will have *Animism* as its topic. A large wall chart to last for the entire series of six meetings should be prepared in advance. This may be made of heavy manila paper, wall paper (wrong side out), a blackboard, or a large pine board. It should be ruled off into the proper number of squares, lettered at the top and side, and the spaces filled in at each meeting. If possible it should be permanently hung where between meetings the eye may review the facts already learned. This type of meeting lends itself admirably to the question and answer method.

The leader should prepare such a set of questions as can be answered *from the text-book*, or from that and other books available to the women. Two captains may be appointed to drill their respective sides and there may be a competitive quiz.

The following questions are suggested, other better ones will doubtless occur:—

1. What does Animism mean?
2. What nations or peoples are Animists?
3. What is the origin of Animism?
4. What idea of God have the Animists?
5. What do they worship?
6. Have they sacred books?

7. What elements of strength?
8. What evils and weaknesses?
9. Have they an idea of the future life?
10. Of what nature?

If preferred the seven headings on the left of the chart may be given to as many women who are to briefly tell about them. A legible writer should write down the statement made by the speaker in each square. At the close of the meeting these may be reviewed.

In discussing (1) it should be brought out that Animism is the primitive man trying to explain the mystery of life. He peoples the world with unseen terrors. There is no historic origin, for the faith goes back to savage races with no literature and no history. Groping, puzzled, childish man himself is the founder. Explain however that there is something august even in the puerilities of Animism. Like a child's rude drawings the fetich worship has the promise of better things. Cows and horses build no shrines, make no fetiches.

In (2) it might be brought out that while no founder can be named, Animism is everywhere found among primitive people. On the map might be pointed out the chief centers of Animism, the subject races of Burma, the Laos of Siam, Korea, Africa, the Islands of the Pacific and a large sub-structure in China and India.

(3) References already given will describe the worship, the terror, the superstition of the Animist.

(4) The place of the sacred book is taken by charms, incantations, songs and legends.

(5) The strength of Animism lies in its opening the soul to the sense of mystery.

(6) Its weakness is in its terrible brood of superstitions.

(7) Ideas of a future life are vague but persistent.

The purpose of the meeting should be to bring home the terrible darkness and mental suffering of the Animist in his demon-haunted world.

Part II

Plans of Study by Chapter Divisions

In Part I we have considered the presentation of the material topically. It remains to present several plans outlined for studying the different chapters of the text-book.

In studying chapters one great caution will be needed, not to discourage the women by presenting too great a mass of unfamiliar details, especially unfamiliar names. Few societies are prepared to digest the whole chapter. A clearer impression will be made by emphasizing a few salient points. The following outline is presented as one that could be followed by a society having very few helps to the study.

I. HINDUISM: A JUNGLE OF GROPINGS AFTER GOD

- | | | |
|-----------------------|---|-------------|
| | { | Size. |
| 1. Map study of India | { | Population. |
| | { | Races. |
| | { | Religions. |
2. The sacred books of India.
 3. Everyday Indian religion
 4. Some Indian reformers.
 5. Deficiencies of Hinduism.
 6. Contrasts between Hinduism and Christianity.

All the material for this program except (1) may be found in the text-book. Have the map study very brief, simply pointing out on the map itself the main divisions, refreshing the memory on the vastness of India and the greatness of her population.

In speaking of the sacred books a chart will be found of great value. One prepared by Miss Thomson (frontispiece) is given. In many cases however it will be found unwise to go so much into detail. If the women can carry away the facts that the Vedas, the oldest Hindu Scriptures, are written in Sanskrit, a dead language; that they are too holy to be allowed to be read by women; that a lower kind of Scripture consisting for the most part of legends is written for women, called Puranas. A few quotations from the Vedas might be given, also quotations from the Code of Manu, the Vedic law book, as Deuteronomy and Leviticus are the law books of the Old Testament. Quotations from Manu will be found in last year's study book, *Western Women in Eastern Lands*. The differences between the Hindu Scriptures and ours might be suggested, *e. g.*, their being inaccessible to the vast majority of the people on account of being in a dead language for the most part, and because most of the people are too illiterate to read any book; their lack of unity or coherence; their great admixture of the positively vicious or the superstitious.

Every-day Hindu religion is sketched on pp. 20-24, 41, 49, 50-52. Let a careful study be made of these pages so that one may present a simple account of the idolatry, immorality, superstition, religious tyranny, lack of moral power in popular Hinduism.

The Indian reformers might be introduced in person and each give very briefly the work he tried to do. For example, Ram Mohun Roy (pronounced as spelled), being introduced, says:—

“When I was a boy the India of one hundred and twenty years ago was in a terrible condition. I saw the revolting cruelty, the ignorance, the rottenness of society, the thick darkness over all the land. I felt the shame of it. I learned how different was English society, I wondered how I could help. I saw that idolatry was degrading my country, I attacked that first. I also opposed the burning of widows. Caste seemed

too hopeless, and on that I took no strong ground. To help carry on the numerous reforms I organized a society called Brahma Sabha, which has since become the Brahmo-somaj (pronounced So-mazsh). As a consequence of my long uninterrupted researches into religious truth I have found the doctrines of Christ more conducive to moral principles and better adapted to the use of rational beings than any others which have come to my knowledge.”

Keshub Chunder Sen says:—

“Building on the basis of the earlier reformers I came to see that we must break absolutely with caste and all Hindu oppressions of woman. This caused a split in the Brahmo-somaj, after which I organized the new society on the basis of belief in the one true God, human brotherhood, and a life of holiness. I was so powerfully attracted by the matchless character of Jesus that many times I meditated boldly declaring myself a Christian. I was deterred however by the evil lives and imperfect example of professing Christians. In fact I once testified openly my love and appreciation of Christ.” (Quotes from p. 34, “All India must believe,” etc.)

Saraswati (Sar-as-wáh-te) being introduced: “I am the founder of the Arya-somaj. I will have none of Christianity, or this milk and water compromise, the Brahmo-somaj. Back to the Vedas! For in the sacred Vedas is included all wisdom, truth, enlightenment. I believe in an Indian religion for India. I have given my life to establishing societies throughout India that will do away with idolatry, and have their religion solely in the pure and primitive Vedas.”

The fifth point, deficiencies in Hinduism, is expanded with force and clearness in the text-book, pp. 43-50. The points are summarized in Miss Milligan’s outline given elsewhere.

The sixth point is also fully developed in the text-book and the outline.

II. HINDUISM: INDIA'S ANSWER TO THE RIDDLE OF THE UNIVERSE

A more elaborate program could be prepared on the second outline, p. 8.

1. Book Hinduism.
2. Popular Hinduism.
3. The Testimony of Indian Witnesses.
4. The Effect of Christian Contact.
5. Hinduism and Christianity Contrasted.

This program could be developed by five women in thoughtful ten-minute talks, based on the text-book and such other books as *Krishna or Christ*, Jones; *Missions from a Modern View*, Hume; *New Ideas in India*, Morrison. Let each woman work out her own presentation, keeping strictly to time limits, and being careful not to overlap in topics.

The following outlines are merely suggestive:—

- (a) Book Hinduism: The sacred books rapidly indicated on chart; four most influential emphasized. Teachings, pantheistic, philosophical, doctrine of Maya, bhakti, transmigration.
- (b) Popular Hinduism: Multitude of temples, millions of gods, theological chaos, popular vogue of puranas and tantras, immoral cults, absence of all ethical teaching, empty ceremonial of polytheism.
- (c) Dissatisfaction shown by revolt of educated Hindus, the reformers and their work. Quotations from leading Hindu thinkers (see text-book).
- (d) Changes evident in India in a century. Acknowledgment of part played by Christianity on part of Hindus. Changes in law and custom.
- (e) Contrast may be effectively made on chart or black-board following and elaborating the text-book.

III.

The same material already suggested could be organized under the caption, "A Religious Spectrum." The white light of truth is represented by Christianity, into which is gathered all light. Each of the other faiths contains some rays of truth, and to each may be assigned a color: to Hinduism violet, to Animism green, to Buddhism blue, Confucianism yellow, Mohammedanism red. As each program was presented a band could be added to the spectrum, and last of all Christianity, represented by the Sun whose beams combine all rays. An effective chart could be made of this.

IV.

The chapter may be presented dramatically. The outline suggested on page 8, "Scenes from Many Lands," has as its title for Chapter I:—

THE SWAMI EXPLAINS

The persons necessary to carry this out are a group of American tourists, and one dressed in the garb of an Indian priest or swami.

The tourists are being shown through a Hindu temple by the swami, and are questioning them as to the meaning of what they have seen. As the swami talks, all unconsciously he brings out the weak points in Hinduism. The following very brief sketch may indicate how the material could be expanded.

1ST TOURIST: It is all so interesting, what you tell us about this wonderful Eastern religion. You say that this temple we have just seen is dedicated to the worship of Krishna; is that another name for Vishnu?

SWAMI: No indeed, my lord Krishna is the son of Vishnu. There are many interesting stories told of this best beloved of our gods, in our sacred books. He had eight queens and 16,100 wives, and once in a fit of anger he killed 180,000 of his own sons.

2D TOURIST: Pardon me, but do you think such things are right?

SWAMI (haughtily): You of the West cannot understand these mysteries. We have none of your crude, hard and fast notions of right and wrong. Certainly for men many of the actions of the gods would be unlawful, but does not our holy Vedanta-sara say that the gods sin "in sport or as a divine amusement?" Did not Krishna himself say, "Actions defile me not."

3D TOURIST: What did those carvings and pictures we saw on the temple represent?

SWAMI: Those represented the four heavens or *Swarga* of our religion. The carvings to the north showed the home of Indra, inhabited by gods of the second rank and the lower caste persons. The second division of the great cone is Kailasa, the heaven of the worshipers of Siva. In the third heaven are represented the devotees of Vishnu and Krishna, feasting on fruit and vegetables. But the highest heaven is reserved for the Brahmins only.

TOURIST: Why do the Brahmins have the highest heaven?

SWAMI: Can it be possible that you do not know that the Brahmins are the true, heaven-born, veritable gods?

TOURIST (interrupting): What makes you believe such a thing, are they not human beings like yourselves?

SWAMI: No! the teaching of our holy religion is quite clear on this point. Let me read to you. Says the Code of Manu, our most ancient, most revered code of the Vedic laws: "Whatever exists in the universe is the property of the Brahmins, other mortals exist through the benevolence of the Brahmins." And again, "A Brahman whether learned or ignorant is a powerful deity."

TOURIST (timidly): Are *you* a Brahman?

SWAMI (haughtily): Do you not see the mark of the twice-born on my forehead, and the sacred cord about my neck? The

only hope these cattle have is through humble and reverent service of us, the Brahmans, according to the immemorial teachings of Vedas, Sastras and Upanishads.

TOURIST: But why did those people stand outside the temple precincts? Were they not believers?

SWAMI: They were dogs, the untouchable ones!

TOURIST: What do you mean by that?

SWAMI: Do you not know that the Code of Manu teaches that there are but four castes, and there cannot be a fifth? Beyond the Sudras, the lowest of the four castes, there cannot be another. So all those without, though they form a thousand spurious castes, have no part or lot in Hinduism. They are dogs, out-castes, whom we never allow to come within our temples.

TOURIST: Are there many out-castes?

SWAMI: Millions of them, wretches that they are! In this iron age they even dare to prate about rights! Rights! did not our ancient holy code say of even the low-caste man that if he insult a twice-born he ought to have his tongue cut out, since he sprang from the lower parts of Brahma? What ought to be the fate of the out-caste, who arrogates to himself rights?

TOURIST: I was interested to see the throngs of women before the temple. Have they a place in your religion?

SWAMI: Certainly they have, one of lowly humility and proper subjection. Our Scriptures are very full and explicit on woman's sphere. No Vedic text may ever be read in the presence of a woman, on account of her impurity. But they may read the Puranas and Tantras.

TOURIST: Why is the priest taking that cow from the temple precincts?

SWAMI: That is the sacred cow who is being sent to the bedside of a dying man that he may hold her tail and so be carried safely over into paradise.

TOURIST: But why is the cow sacred?

SWAMI: It is taught in our holy books that every part of the cow's body is inviolable. All its excreta are sacred. The ashes produced by burning these sacred substances are so holy that they have only to be sprinkled on a sinner to convert him into a saint.

TOURIST (under her breath): Stuff and nonsense! I am glad we have nothing like this in our holy Bible.

TOURIST: Why are those women prostrating themselves before that idol?

SWAMI: They are praying that in their next incarnation they may not be born as toads or snakes. Our religion teaches us that we go through the gate of birth countless times. If we do evil, fail to worship the Brahmans, do not say the Mantrams correctly, do not pay our vows to the priest, for example, and other such terrible things, we may be reborn a rat or a jackal. Perhaps in a million years those women may acquire sufficient merit so that in some rebirth they may return to earth as men.

TOURIST: Who are those girls in the temple?

SWAMI: Really that is not important at all.

TOURIST: But I want to know.

SWAMI: They are married to the gods, and dedicated to the service of the pilgrims.

TOURISTS: How horrible!

TOURIST (to another): See he is telling his beads. I'll warrant you he wants no more of our questions. Did you see those carvings on the temple. I was ashamed to look at them.

2D TOURIST: So was I. You know Mr. A. knocked a priest down the other day for taking him and his wife into a certain temple room, where the mysteries of Hinduism were carved on the walls.

3D TOURIST: No more of the beauties of Hinduism for

me! The wonder to me is that the people of India are half as decent as they are with such a religion!

V.

If the PERSONALLY CONDUCTED TOUR (page 8), with Mr. Speer's book as the little "green Baedeker," is chosen as the type on which to organize the six lessons, the programs should be printed like coupon tickets. The conductor of the party is the chairman of each program committee. Maps, photographs, exhibits of curios, may make this extremely realistic as the party travel from Bombay, Benares, then down the coast to Madras. Let them visit noted temples in each place, and describe what they see. Under a skillful leader this may be made the most vivid and convincing form of presentation.

An abundance of material to supplement and give color to the facts to be presented may be found in books of travel. Mrs. Scidmore's *Winter India* has picturesque descriptions of several of the most noted temples. Carpenter's *Geographical Readers* also contains material. *The Boy Travelers* (Knox) may supply some details. The Junior Book will supply valuable matter.

Suggested Program for Chapter I

Prepared by Miss Thomson at Northfield, assisted by Miss Maxfield, Miss Crane, Miss Reeves and Mrs. Farmer. Their parts are condensed somewhat.

HINDUISM

AIM: To SHOW { 1. India crying for the light.
2. India misled by false lights.
3. Christ alone can enlighten her.

I. INTRODUCTION.—The double aspect of Hinduism.

(a) Hideous system of idolatry.

(b) Extensive literature and refined philosophy.

To illustrate this show and explain two charts.

(1) The tree of Hindu Polytheism. (Frontispiece.)

(2) Classification of Sacred Books.

II. SCENE.—A conference of Hindu women of the better class in the home of Nagama, a member of the Brahmo-somaj, at Lucknow.

DRAMATIS PERSONÆ

LUKSMI.—A graduate of Isabella Thoburn College, Lucknow.

RUKMABAI.—A theosophist.

NAGAMA.—Member of Brahmo-somaj.

SITA.—Member of Arya-somaj.

RAMABAI.—A Christian, and namesake of the Pundita.

The women should be seated in a semicircle, dressed in Hindu costumes of various colors. Lucksmi, while at college, has become disgusted with popular Hinduism, and is attracted to Christianity, but hesitates to leave the religion of her fathers. Her friends successively urge her to follow forms of doctrine now prevalent in India.

(Dialogue given below.)

III. Closing Summary, emphasizing the present unrest of India, the activity of forces in opposition to Christianity, and the Church's need of haste in sending the light.

Hindu Sacred Books

Prepared by Miss Edith Thomson

I.			II.		
4 Vedas		Revelation			
1	2	3			
Mantras	Brahmanas	* Upanishads			
{ Hymns }	{ Ritualism }	{ Philosophic }			
{ }	{ }	{ Pantheism }			
			Post Vedic		
1	2	3	4	5	
Darsanas	Vedangas	Sutras	Dharma	Bhakti	
{ Vedanta }	{ Grammar }	{ Domestic }	Shastras	Shastras	
{ Philosophy }	{ Astronomy }	{ Rites }	{ Code Manu }	{ Personal }	
			{ Law, Caste }	{ Gods }	
			Tradition		
			a	b	c
			Poem — Mahabharata	Puranas	Tantras
			* Bhagavad - gita	{ For Women }	{ Vile }
			{ Divine Song }		{ Rites }

* High-water mark of Hindu literature.

BIBLIOGRAPHY.—Ch. i., Text-Book.

Lux Christi, pp. 11–21, 105–117, 120, 127, 186, 223, 250–251.

India's Problem—Krishna or Christ. Jones, ch. x.

New Ideas in India. John Morrison (excellent).

The Desire of India. S. K. Datta, ch. iii.

Leaflet.—*Idolatry in the Twentieth Century*.

Ford Building, Boston, Baptist Board, 2 cts.

Leaflet.—*What Radha Told to Ruthbai*. Haw-

kins. Congregational House, Beacon Street,

Boston, 5 cts.

An Indian Priestess. Ada Lee.

UKMABAI:—

I am Rukmabai of Benares, the holy city. My brother studies in the noble Hindu College founded by Mrs. Besant. How can one of Lucknow [turning with a superior air to glance at the first speaker], living far from our holiest temples, making a rare pilgrimage to the sacred Ganges, understand the deep peace, the divine atmosphere of our religion? In Hinduism India was born, and if Hinduism be disregarded, India will perish. Why should a Hindu woman look with critical eye at this faith of antiquity; a faith everlasting as our snow-clad Himalayas, from which flow down to us, her thirsty children, rivers of healing, making green the land?

These faults, these weaknesses you mention, what are they but the fading blemishes on a man's comely face! And would you, turn to a new-found, man-made Western faith, here to-day and gone to-morrow—a faith which cannot keep its own converts? This very day hundreds of Americans are studying our ancestral religion, hundreds are following the Swamis and quoting their words, hundreds applaud, even as our people do, our leader Annie Besant, who came to us from English ways, English traditions, and an English church—came to us, women of India, to show us that in the Indian Scriptures we may find all we really need.

Left to ourselves we should never have sought intercourse with the West. We have no motive to do so. We are sufficient unto ourselves. We choose a national path, not a foreign one. There is no nation greater than India on the face of the globe. India has a right and a duty in the civilization of the future—not to repeat the modern notes of younger nations, but to preserve national characteristics. We do not want a plant of exotic growth, that will wither before the Indian

sun and will be torn up by the Indian storm; we want the plant of Hindu growth and of Hindu root, that grows stronger when the Hindu sun blazes upon it, and is able to resist the tornado as well as the tropical heat. Turn to the Upanishads, and find there the philosophy which meets every cry of the Hindu soul.

Is not this universe God? From Him proceeding, into him dissolving, in him living and having being? All else is illusion! And our souls like sparks from a blazing fire emanate from the great Brahma, and by wanderings and changes find their way back to Him who is the Only One.

Can a soul be born? Can a soul die? Can the spirit of the universe be limited by qualities? Never!

An eternal seeking after God, hampered by illusion and mystery—this is life, and for aid we bow before the many divinities and their symbols. Can the Occident furnish such material assistance? What did your Christian college offer you for contemplation, for meditative concentration? Call it not scornfully “idolatry”—say rather, worship guided toward reality, as toys win children and books a full-grown man.

You object to caste, my sister, as if India alone were enslaved by custom. And is England free from caste? Would all English children attend the same school? Does an American eat with a Chinaman or an African negro?

Oh, give up this sympathy with a Western faith and you shall find in Vedantic theosophy the hope of final emancipation of spirit from matter—a salvation indeed, salvation from the necessity of repeated births. Oh, come close to the heart of Hinduism, and mark the beat of a religious impulse which has never ceased to inspire and enthrall the meditations of mankind!

NAGAMA, of Brahmo-somaj (breaking in hastily at the close of Rukmabai's speech): —

My dear young friend, surely you will never satisfy your soul in the vagueness of Vedanta philosophy, nor in the theosophy represented by Rukmabai here. Think. Who is her leader? An English woman, whose influence in her own country is quite insignificant. And she is already lowering her ideals. Once she preached the fatherhood of God and the brotherhood of man. But you see Rukmabai says nothing of that now. She defends idolatry whose debasing sights you already hate. She says caste exists also in America and England. Oh, by no means such a caste as lies like a curse on our fair land. For in America, my husband tells me, even the illiterate gain a voice in the government, and the poorest may rise to highest honors in the land. Here, as a

man is born, so he dies. You know, there is no overstepping the fixed law of caste.

Why not admit this freely, but follow your own great leaders and reformers? Cast in your lot with us of Brahmo-somaj. We count among us the most refined, the highest thinkers of India. And we see the beauties of the Christian faith. We believe "God's divinity dwells in every man, but more vividly in some, as in Moses, Jesus Christ, Mohammed, Nanak, Chaitanga, and other great teachers who have conferred vast benefits on the world. They are entitled to universal gratitude." We accept what is best in all the creeds.

Listen to the story of Ram Mohun Roy, founder of our Somaj. He was born in 1772. A student of Sanskrit, Arabic, Hebrew, he became an earnest investigator of Hindu, Moslem and Christian Scriptures. He saw that the Vedas gave no sanction to idolatry and widow-burning. He set his face against abuses, and toward the worship of a self-existent God. He organized this Somaj in 1830. If you like the Christian form of worship, we too offer a congregational meeting, with song and prayer to God, who is "Creator, Preserver, Destroyer and Giver of Salvation."

Think, too, of the other reformers numbered among us. There was Keshub Chunder Sen, for twenty years leader of the Somaj. He preached boldly against caste and restraints on women. Later came Protap Chunder Mozumdar. He admired the Christian prophet, and his book, *The Oriental Christ*, is a fine appreciation. But you see, he, being a Hindu, would not leave the ancestral faith.

Come with us. Believe as we do, that "man must labor after holiness by the worship of God, by subjugation of the passions, by repentance, by the study of nature and of good books, by good company and by solitary contemplation." These, my friend, "will lead through the action of God's grace to salvation." Look to us for the true light of India.

SITA (with *hauteur* and scornful emphasis):—

Turn to those Christians! Never! Nagama speaks truly. Why leave your own people? But I show you a still better way than she. We of Arya-somaj beg you to listen to us. We are the true people of the land. We are the patriotic, self-reliant, real folk. Think how in 1825 Dayanand Saraswati came into the world, and growing to manhood, sounded the hollowness of all these other cults. He established in 1860 the Arya-somaj, named in honor of our ancient Aryan stock.

He knew the hope of our land depended on the Vedas. Their teachings are the source of all wisdom, spiritual and scientific. His elaborate and wonderful interpretations show the Vedas to contain

prophecies of all modern history and science. Nothing is unknown to them. Loyally he gave his life, going about to turn our people from their false teachings of idolatry back to the true primitive faith. He founded schools and orphanages like the Christians, he had paid and volunteer teachers, distributed tracts and sought to lift humanity. Now we have an Arya college at Lahore, and we have increased 196 per cent in numbers within ten years. The Brahmo-somaj on the other hand makes but small increase. It has not the same strong patriotic appeal. It temporizes, and is called the half-way house to Christianity. We are no half in half. We, truer Hindus, oppose, not borrow, from Christianity at every turn.

We reject caste and child-marriage. A soul, distinct from God, is the object of our contemplation. We study our Vedas, and arriving at truth, hold it firmly. The object of the Somaj is to do good to the world by improving the physical, intellectual, spiritual, moral and social conditions of mankind. Do not be led astray by these Christians. We are the people of India. To us India looks for strength.

RAMABAI :—

My friend, if you will let me, I should like to tell you the story of my life. I was brought up as the daughter of a high-caste Hindu, living the lonely, dreary life in the zenana which is the lot of millions of other Hindu women. My mother, my two little sisters and I spent our days in great high-ceiled, high-windowed rooms, weaving or making this drawn work which the foreigners think so beautiful, never knowing anything about the wonderful world outside our walls. Our father, we very seldom saw, he could not bear to see our mother, because she had given him three miserable girls and only one son,—and that one had died. As for us, if he ever cast his eyes in our direction, it was only to frown heavily at us. I think the only thing we had in common was our mutual hatred of my brother's little eight-year-old widow—the ill temper of the whole family found vent in the abuse and drudgery that was heaped upon her, who, poor child, was of course responsible for her husband's death. You see, we were quite like any other Hindu family.

Well, it is strange, isn't it, how great and revolutionary changes often hang on small incidents? One day my father chanced to pay a business call upon one of the Christian missionaries in our city, and in the course of the conversation he happened to admire a very beautiful vase, of rare and intricate workmanship, which stood on a table near by. In reply, the missionary said that it was one of his dearest possessions, because of its associations as well as its beauty. At that moment a

servant entered with a message for his master, and in leaving the room, awkwardly backed into the table, sending the vase crashing to the floor.

The missionary made a sudden exclamation; then as he saw the terrified servant gazing in horror at the wreck, he spoke to him kindly, telling him not to take the accident to heart.

When the man had left the room, my father exclaimed, "That is something I have always wanted—the power to control my temper, and I have never found anything strong enough. How can you do it? Is it your religion?"

"Well," said the missionary, "I suppose you would call it my religion; really it is a person—my friend, Jesus Christ, who enables me to control myself."

"But it is He who is your religion, then," said my father. "A religion that can make a man control his temper is worth looking into; I should like to know more of it."

So he began to study the religion of the missionary, and to know his friend, Jesus Christ; and from him he learned many other things besides how to keep his temper; he learned of the God who is Love, who cares not only for all men, but wonderful! for all women as well! That impressed my father deeply; he began to understand how a man might love his wife and daughters. So he asked the wife of his missionary friend to come to the zenana and teach us about this wonderful Christ; and later he sent us all to the mission school—yes, even the little widow of my brother! One of my sisters and I went to America to school, and then to college. Can you imagine the wonderful world that was opened to us, who had never known the meaning of companionship with other girls, or the gayety and freedom which girls have in Christian countries? And how would it all have come about, if my father had not first learned from Christ to give us that freedom?

So now, you see, I have come home to tell as many of my sisters as I possibly can, about that person who has made my life so wonderful and so happy.

I grant you that there are many beautiful things in our Hindu religion—even Westerners will grant that. Why, do you know that once some American ladies came to India and lived in a zenana, and they wrote back to their world that a woman's life in India was ideal—that there she was sheltered and relieved of many irksome duties, and that she could spend her days reading and contemplating the beauties of Hindu literature? Of course they thought it ideal—these women with their background of education and culture such as is given only to Christian women! But how could a Hindu woman enjoy India's literature and contemplate its beauties, when she had never been taught to

read, or to use her mind? For myself, I never knew that there was anything very beautiful in our religion until I heard it from Westerners—surely it never appeared in our home. And if we women of India only knew all that is said about us in the sacred books, we could not reverence and worship them as we do.

Our Hindu friend said that the condition of ignorance and servitude was the fate of all women—why should we attempt to alter that which has been for centuries? Not only for our own sakes, but for the sake of our country, should we make an effort to break through these ancient restrictions. It has been well said that the state of civilization in any country cannot be ranked above the level of its women; and if we would see India become a great world power, we must have our women educated and enlightened, in order that they may bring up a generation of loyal patriots for India.

And to our friend of the Arya-somaj, let me say that this is no Western religion that is being thrust upon us, but it is the message which the one true God has sent to all the world; therefore, it belongs to us as much as to those who bring it to us. And more and more the missionaries are turning to us, ourselves men and women of India, putting upon us the responsibility of bringing this religion, which we have made our own, to our own people, in our own way. As for us, we cannot help giving to our friends that which has meant all the world and life itself to us; we know that it is the only thing that can bring help and hope to those people you saw in Benares; for it was for every creature in the world, though to me it seems spoken especially for women—that Christ said, “I came that they might have life, and that they might have it more abundantly.”

Programs on Chapter II

I.

BUDDHISM, A STRUGGLE FOR PEACE (p. 7), is to be arranged from matter found in text-book by societies who have access to that only. A simple plan of presentation is as follows. Two sides are chosen by captains elected to lead the meeting. They meet together and choose out as for a spelling match. Every member of the society is included. Each captain trains for her own team, familiarizing them with the matter in the text-book and preparing for the quiz. She may depute helpers to take groups and prepare them. On the day of the meeting the two sides confront each other, an umpire is appointed (the pastor perhaps), the questions are put and the side standing longest wins. As soon as a member errs she takes her seat. A list of questions should be carefully prepared beginning with the very simplest that can be answered quickly and holding in reserve harder questions with which to test those who remain standing longest. No better plan can be devised to secure real study of the text. Advertise the match, with the names of the captains and their teams; get up a spirit of wholesome desire to excel. Never lose sight of the aim which is to disclose the insufficiency of Buddhism to satisfy the human spirit.

The following list of questions is suggested:—

1. What non-Christian religion is most akin to Christianity? (p. 63.)
2. Who called Buddha "the Light of Asia"? (p. 63.)
3. How many Buddhists are there? (p. 65.)
4. What has Buddhism taught about the soul? (p. 66.)
5. What has Buddhism taught about God? (p. 66.)
6. In what land did Buddhism arise? (p. 69.)
7. What is the personal name of the founder of Buddhism? (p. 69.)
8. When did he live? (p. 69.)
9. What does Buddha mean? (p. 70.)
10. What was the great renunciation? (p. 70.)
11. What are the four noble truths? (p. 77.)
12. What is the noble eightfold path? (p. 78.)
13. What is Nirvana? (p. 85.)
14. What do the Buddhist Scriptures say about love? (p. 87.)
15. What five commandments are binding on all Buddhists? (p. 88.)
16. What does Buddhism teach about lying? (p. 89.)
17. Where is the only path to salvation? (p. 91.)
18. What is the greatest weakness of Buddhist ethics? (p. 92.)
19. What effect has Buddhism on womanhood? (p. 95.)
20. What does the Buddhist Scripture say about the love of men toward women? (p. 95.)
21. What two great divisions in Buddhism? (p. 96.)

22. Which of this has the purer more primitive Buddhism? (p. 96.)
23. Where is the country of the Grand Lama? (p. 97.)
24. What Buddhist national church resembles the Roman Catholic in ceremonies? (p. 97.)
25. Where do the Buddhists have prayer wheels? (p. 98.)
26. When did Buddhist missionaries first visit China? (p. 101.)
27. What did Count Okuma say about Buddhism? (p. 109.)
28. What contrasts between Buddhism and Christianity were drawn by Sir Monier Williams? (p. 110.)

There might be no objection to drawing up a list of thirty or forty questions taken from the text, the list given by Mr. Speer, pp. 118-119, and that given above, and giving it out to both sides freely with the promise that all the questions would be drawn from this list. In framing a question care should be exercised to so put it that the answer can be given in a few words.

II.

THE BACKGROUND OF BURMA AND SIAM (page 8), the program, may be planned as follows:—

1. Social ideals of Buddhism as expressed in Burma and Siam.
2. The Pagoda *vs.* the Cathedral.
3. Racial characteristics resulting from Buddhist Discipline.
4. Political Institutions of Buddhism.
5. Ascetic Ideal and Family Life.
6. Contrasts and Points of Contact.

The text-book, *The Nearer and Farther East*, will be found helpful in developing this program. In the pamphlet, *How to Use*, written to accompany this text-book, are a number of suggestions that may be utilized in working out this program.

In developing the first topic attention may be called to (1) the absolute and tyrannical governments, (2) the lack of initiative, (3) the stationary character of the civilization, (4) the absence of philanthropic agencies.

In topic two, one of the most beautiful Buddhist pagodas, say the Shwey Dagon at Rangoon, may be contrasted with a noted Christian cathedral as to (a) architecture, (b) uses, (c) symbolism, (d) worship. Really nothing could more eloquently show the comparative *thinness* of spiritual and ethical content in Buddhism.

In topic five a searching study of the fundamental social weakness of Buddhism could be made. Asceticism, a belief in the inherent impurity of the body, a disrespect of the dignity of family life, a failure to rightly estimate the purifying power of family love, are all structural and not accidental defects in Buddhism. Is a religion having such defects good enough for any woman, maid, wife, or mother?

In topic six the points so well outlined by Mr. Speer may be presented on the blackboard and expanded with the purpose of bringing out the debt of American women to the faith of Jesus Christ.

III.

The *dramatis personae* in a MORNING AT THE PAGODA, are a party of American tourists, who with a missionary are making the rounds of the great Shwey Dagon pagoda. The purpose is by dialogue to bring out the characteristic features of Buddhism. Space does not permit the writing out of the dialogue in full. The following points should be included: Surprise at the size of the pagoda, its costly plating of gold. The fact that the pagoda is not a temple, but of solid masonry built over relics of Buddha. The empty forms of the worship, the many shrines on the temple platform. Passage of a shaven, yellow-robed priest with his begging bowl with explanations regarding the Buddhist theory of monasticism and religious mendicancy. Prayer of the women at a shrine that they may be reborn men. Priests avoid killing an insect explain doctrine of transmigration. Description of Nirvana.

IV.

If the tour through Burma is decided upon, "On the road to Mandalay," very beautiful postal cards and admirable leaflets may be obtained from the Baptist Missionary Society and the Woman's Board, both having headquarters in Ford Building, Boston, Mass. The post cards are exquisitely colored. Chapter II in the Junior Book, *Touring in the Glean*, has a lot of descriptive material.



Programs on Chapter III

(Lesson 3)

I.

The third program in the series of titles given on page 7 is ANIMISM FIRST GLIMMERS OF THE SUPERNATURAL. A simple map or chart that presented to the eye the location of Animistic peoples would add interest. If this cannot be secured a list may be written on blackboard or paper of the principal Animistic peoples and religions. All primitives and aboriginal peoples, the Dravidians of India, Africans, Pacific Islanders, Malays, the Laos and other Shan peoples, the Hill Tribes of Burma and Assam, primitive Chinese and Japanese and Koreans are all Animists.

Pictures gathered from magazines and postal cards should be used.

Two methods of treatment suggest themselves: (1) a general survey of Animism, (2) a closer survey of Animism in one country. If one country is chosen for presentation either Korea or Africa would probably afford the most accessible material. Our text-book on Africa, *Christus Liberator* by Ellen Parsons, or the young people's text-book, *Daybreak in the Dark Continent*, will furnish ample material. All the Boards publish two or three cent leaflets on Africa. The Presbyterian and Methodist Boards are particularly rich on Korean material.

The following program outline is suggested:—

1. Bible reading on idolatry.
2. Brief map study pointing out the location of Animist peoples and indicating their numbers.
3. Word Study: What is Animism?
4. Description of a fetich.
5. The bondage of Animism.
6. Some Animistic Ideas in America.
7. The Response of the Animist to the Cross.
8. Great trophies of Christ.

The Bible reading might well take the form of verses regarding idolatry, repeated by every member of the society.

The word study defining Animism should be brief and very clear. It may be prepared from the text-book.

The description of a fetich may in many cases be made an object lesson. Almost all towns have curios that could be used as examples of fetich worship,—African, Korean, Indian. A little diligent hunting would disclose these. If the actual fetich cannot be displayed pictures of devil trees in Korea, of African charms, etc., may easily be found. The purpose of this talk should be to make women realize that people are actually trying to appease these evil spirits, and are worshipping these hideous symbols.

The fifth speaker should collect instances to make real the dark terror of the unseen in which life is spent. One cannot do better than to quote pp. 130-132 of the text-book. This might be worked up into the story of the actual experience of an Animist by taking the details given on these three pages and weaving them into a narrative told in the first person. "I was born in the depths of the forest lining the mighty Congo River. My first memory is a big powwow held to propitiate the spirit of the chief, my uncle, who had recently died," etc.

The speaker developing topic six, can show how many of our common superstitions have a basis in early Animistic notions of evil spirits, the evil eye, unlucky seasons, places, haunted houses, etc.

Mr. Speer brings out very clearly the tremendous appeal which the gospel makes to the Animists and the liberation of spirit which occurs when the gospel is accepted. It is like the poor demoniac of the Scriptures, seated clothed, and in his right mind at the feet of Jesus. Examples which will occur to everyone are the people of Madagascar, Uganda, Livingstonia, the Fiji Islanders, the New Hebrides, the Hawaiians, the Koreans, the Karens of Burma, the Telugus of India. An effective presentation would be to ask several women to tell in two or three sentences each, of the transformation the gospel has brought to these people. *Christus Redemptor* will furnish a wealth of material from the Island world. *Uganda's White Man of Work* will furnish African material. *The Call of Korea* may be consulted for Korean facts. The topic might take the form of a question: "What Animistic people has responded most wonderfully to the gospel?" Each speaker should informally and briefly champion some particular field. In a small circle she may do this as she rises from her seat. The stiff going to the platform, formal announcement, and cut and dried program are the bane of many a missionary society.

1ST SPEAKER: I think Uganda is the most striking example. Here is a powerful nation of millions who when Stanley crossed Africa were living in savagery, constant warfare, bloody superstition and cruel slavery. After the introduction of Christianity, persecution arose and young boys were tortured to death, steadfastly proclaiming their faith in Christ. The fruit of the heroism of these early Christian lives is seen in a transformed nation. So great an enthusiasm for reading the Scriptures arose that reading pavilions were built throughout the Kingdom, in which scores and hundreds gathered daily to listen to the reading of the Bible. These Baganda people have built roads and school-houses, and organized their government on European lines. The prime minister, Apolo Kagwa, was one of the notable figures at the coronation of King Edward. On his return home he wrote a book about his travels and first impressions of England that had a great circulation in Uganda, and has since been translated into English.

Last year when their great cathedral, seating five thousand, and built entirely by native labor, was burned, the people gave \$50,000 to rebuild it; some chiefs contributing forty per cent of their rent roll for one year. In 1890 there was only one church. Now there are 1,700, with seventy thousand members.

2D SPEAKER: Uganda is wonderful, but I think Fiji and the New Hebrides are even more so. Here were people sunk in the most degraded cannibalism, people who seemed hardly human, in whom Animism had wrought its perfect work of witchcraft, sorcery, cruelty, fear, subjection of women, lust and brutality. Yet these communities are now orderly, peaceable, supporting their own churches and schools. They keep the Sabbath with a fidelity that shames us. They are sending out their own missionaries to evangelize unreached islands. Family prayers are all but universal, and the commerce with the outside world in one year exceeds in amount the entire sum spent in fifty years to Christianize them.

3D SPEAKER: After all, isn't Korea the most notable instance? Here since 1884 has been gathered a Christian Church numbering at least 250,000; so unified that its members hardly recognize denominational lines. These Christians build their own churches, pay their own ministers, employ their own teachers. Foreign money goes to the support of missionaries, and to building up higher education.

The largest prayer meeting in the world is in Korea. One church, starting in a room nine by twelve fifteen years ago, has swarmed thirty-nine times, and now has in the parent church 2,000 members. In Bible reading, personal evangelism, giving and rate of growth, the Koreans lead the world.

Other speakers in a similar way can summarize facts regarding the Telugus, Karens, Samoans, Laos, etc.

A timid little woman might close the discussion with the following:—

"I know all these are remarkable, but they do not impress me as marking so miraculous a change as has occurred among the people of Bolenge, Africa. Twelve years ago these people were naked, degraded, absolutely ignorant savages. During that brief time a church membership of 750 has been gathered, and many times that number of adherents.

This church supports and sends out seventy-six missionaries taken out of their own number, and sent as evangelists to pagan tribes.

"When I think that we Protestants of America, with our centuries of privilege, our education, our inheritance, send out only one to three thousand of our membership, and that these Christians, just out of savagery, support one in ten of their's as missionaries I am ashamed!"

The last topic (8) deals with noted individual Christians won in Animistic countries. Esther Kim Pak of Korea, Paul of the Congo (Baptist Board), Bishop Crowther, first African Bishop consecrated by the Church of England, King Khama, Kapiolani, John Dubé are names that readily occur. It would be even better to write to the missionary Boards and secure names of recent converts who are developing in a marked way the fruits of Christian character.

II.

If the second series of topics (p. 8) is chosen, FAITHS, NATIONAL AND INTERNATIONAL, the subject of the third program is "Primitive Guesses about the Unseen." This might be presented in a society able to do more advanced work than the foregoing on the following outline:—

1. Bible readings on idolatry.
2. Animism, its location and Institution.
3. The underlying religious conceptions of Animism.
4. The unconscious witness of Animism to the spiritual in man.
5. The bearing of Christian Missions on the Sciences of Anthropology and Sociology.
6. The opportunity of the Cross among Animists.

Following the first geographical and political outline would come a thorough-going description of religious and social practices of Animistic peoples. This might well take the form of a travel talk, giving at first hand the observations among some one or two Animistic peoples.

The idea of the third paper is to present the theological backbone that gives form to Animism as our theological concepts do Christianity.

These ideas are clearly indicated in the text-book, but may be further studied in the authorities if desired, *e. g.*, Nassau, *Fetichism in West Africa*; Ross, *Original Religion of China*. The third address should show how even the most degraded fetichism is a witness to the spiritual. When the savage trembles before the unknown, he confesses, albeit through dark and crude symbols, to that which puts a gulf between him and the most highly developed animals. Cows erect no fetiches in their pastures. Giraffes have no sacred trees that are *tabu*. Elephants tremble before no clumsy witch doctors of their own creating. In all these primitive worships we are seeing the beginnings of religion. Just as rude scratches on the rocks precede art, and barbarous instruments, the symphony, so primitive man witnesses to the thirst for God that is one of the functions of humanity. God has not left himself without witness; in the dark they grope after him.

In the fourth sub-topic a most interesting presentation might be made of the contributions which Christian missions have made to various sciences. The unity of man, the evolution of language, the

beginnings of the state have all been disclosed by the delvings of missionaries among primitive peoples. Missionaries did not go for a scientific purpose, but it is safe to say that more of the data on which philology and anthropology rest have been gathered by missionaries than by all other investigators put together. In Dr. Dennis' *Christian Missions and Social Progress*, there is an embarrassment of riches for preparing this topic. In the ten cent pamphlet by Dr. Keen, *The Services of Missions to Science and Society* (Baptist Board), there is a brief, telling summing-up of the same points.

The fifth topic should be the climax, in which are urged upon the will the motives for a speedy evangelization of Animistic peoples. The gospel offers a liberation,—mental, moral, physical. They are open to our message. In bringing up these stragglers we perform a service for all humanity. They offer the opportunity for the greatest laboratory demonstration of the power of Christianity.

III.

THROUGH AN AFRICAN JUNGLE, the third program in the outline given, page 8, is to be presented as are the other five by personations. Five people represent a deputation of missionary leaders sent to investigate the mission fields of West Africa and the Congo. They report their experiences under the following captions:—

1. What I learned about fetich worship.
2. Notes on family life on the Congo.
3. The witch doctor in real life.
4. Native churches that are making good.
5. What we shall recommend to our Board.

These same topics could be modified to cover the Garo tribes in Assam, the Laos people, the Ainu of Japan, the Papuans of New Guinea. It simply adds to the concrete interest, if instead of being presented as papers they are strung together as a report. If in any denomination a situation of particular urgency exists in regard to some Animistic mission field, here is the opportunity to drive home the depth of the need, and the wonderful opening for conquest.

IV.

If the personally conducted travel club is the type of organization chosen, the same matter differently arranged is used. It would be well worth the trouble to have several tables in different parts of the room to which guides should conduct the tourists, who are all admitted by ticket—a coupon torn off the long trip ticket. At one table would be pictures of fetiches, idols and the like, and some one to show them and explain them. At another, pictures of African women and children, etc. As the party move from table to table they are shown charts, pictures, books and curios that make Animism a living reality. At the close let all gather together and discuss informally this question, "What is the urgency and the opportunity of missionary work among Animists."

If preferred an airship might take them to many countries. At one table they could see African, at another Assamese, at another Laos, at another Korean Animism.

Programs Based on Chapter III

(Lesson 4)

If the suggestion followed in these outlines is adopted chapter three will furnish two programs: one on Animism, and one on Confucianism. In the first list of titles given on page 7, Confucianism is entitled A STEREOTYPED MORALITY. This gives the key thought upon which to build the various sub-topics. The following outline is suggested:—

I.

A class in Chinese History are reciting. The program leader is the teacher, and members of the auxiliary form the class. In a small society every member should be given a part. In a large society as many members as possible should be included. The teacher sits at a small table with bell and ruler. A blackboard and a map of China are placed back of the teacher. The following questions are asked by the teacher, and assigned to various members of the class for answer.

TEACHER: Our lesson to-day is the religion of the Chinese, Confucianism. First I want to have a brief geographical review. Who will bound the Chinese Empire, and describe its principal features?

1ST PUPIL: I will. Goes to map, points out boundaries, gives population, etc. (Material found in any geography or atlas.)

TEACHER: How old is the Chinese State?

2D PUPIL: The Chinese nation has a longer continuous history than any other. There are many families in China to-day who can trace back their lineage for three thousand years.

TEACHER: Why do you think the Chinese have been so much more permanent in their organization than other nations?

3D PUPIL: Hasn't their religion had something to do with it?

TEACHER: What religion do you mean?

ANSWER: Confucianism.

TEACHER: What characteristics of Confucianism have tended to perpetuate Chinese institutions?

ANSWERS (Expanded from the text-book, and given by several members of the class):—

1. All education has been confined to the study of the classics.
2. The past has been exalted and copied continually.
3. Power has been lodged in the elderly and conservative.
4. Ancestor worship has necessitated tyrannical control in the family.

TEACHER: What can you tell me concerning the life of the founder of Confucianism?

ANSWERS: (Brief summaries from text-book.)

TEACHER: What did he teach about God?
 What did he teach about prayer?
 What did he teach about duty?
 What do you admire in the teachings of Confucius?
 What lacks do you find?
 What do the Chinese themselves say about Confucianism?

(See text-book, pp. 146, 166, 248, 253, 261.)

TEACHER: Sum up for me the defects which will prevent Confucianism from being a world religion. (See p. 164.)

This program could be carried out by a society relying upon the text-book alone.

II.

The second program, "CHINA'S DISCIPLINE AND IDEALS," is adapted to a society already somewhat familiar with the facts and ready to do thoughtful reasoning on those facts. For such the following outline is suggested:—

1. What Confucius failed to see.
2. Classicism, become a National Cult.
3. The Good and Evil in Ancestor Worship.
4. Woman's lot under Confucian Ideals.
5. Contrasts and Meeting Points in Confucianism and Christianity.
6. What Christ is doing for China.

In developing this outline the text-book itself will be found very full and suggestive, especially if quotations from chapter five be utilized. Additional matter will be found in Arthur H. Smith's *Village Life in China*, Parker's *China and Religion*, Chester Holcombe's *The Real Chinaman*, Williams' *The Middle Kingdom*.

III.

The idea of the third program in SCENES FROM MANY LANDS, is that the practical workings out of Confucianism shall be explained by a Chinese mother-in-law. The persons are: (1) a Missionary, (2) an American Visitor, (3) a Chinese bride, recently pupil at the mission school, (4) a concubine, (5) the mother-in-law, (6) men of the family. If the Chinese characters can be dressed in costume it will add very much to the effect. The shrine for ancestor worship can be very simply arranged at the back of the speakers. The missionary and her guest are supposed to be calling upon the two Chinese ladies. Ceremonious bows are exchanged, tiny cups of tea are served by the concubine; then conversation ensues. The points to be developed in the conversation are as follows. Only a bare suggestion can be given, to be amplified and worked out as the program is arranged.

MISSIONARY: Doubtless, Ping Hsui misses her school, Mrs. Ming.

MRS. MING: Yes, the more shame! I confess that I am not one who believes in these new fangled notions. Why send a girl to school? Did not Confucius say, "A woman is a soulless, mindless creature"?

VISITOR: Is it not hard Mrs. Ming for the Chinese bride to be so utterly separated from her own family?

MRS. MING: Of course it is not always easy, but how else could it be. A woman is not enrolled in her father's family, but in her husband's. Of what good is she to her father?

VISITOR: I fear I do not understand.

MRS. MING: Why it seems plain enough to us, a daughter cannot offer worship, but a wife may bear sons.

MISSIONARY: Without giving offense Mrs. Ming, may I ask you to explain to my friend the Chinese theory of concubinage?

MRS. MING: It comes very naturally from our belief in ancestor worship. If a wife does not bear a son, all the spirits of the ancestors are denied their accustomed worship, and wander disgraced in the spirit land. When we had been married five years, and I had borne no son, my husband did not divorce me as the law would have allowed, but took a concubine to raise up a son that his family might not fail of honor in the next world. Fortunately the following year I had a son, since which I have been the ruler of my own house.

In response to a request from the missionary the guests are allowed to remain for family worship. The concubine is sent to summon the men of the family. The form for ancestor worship given on page 31, *Touring in the Gleam*, the Junior text-book, is followed.

Afterward questions are asked in regard to Confucius, his place in Chinese religion, answered from pages 142-143; in regard to prayer, answered by quoting from Confucius, p. 141; in regard to God, answered by vague general belief in heaven, p. 145.

Missionary asks the bride what are her impressions of Christianity.

Bride begins timidly to tell what she saw in missionaries' family: (1) position of women, (2) education of daughters, (3) girl baby as welcome as a boy.

Mother-in-law reproves her for boldness, but says she herself notices the happiness of Christian neighbors of hers, and wonders what they are singing so much for. She likes absence of idols in Christian Church, begins to be ashamed of them herself. Doesn't like it that such young men are put forward as ministers. Thinks Christianity has a tendency to make women imagine themselves as good as men.

IV.

The personally conducted tour will be arranged as in the last lesson, with Chinese scenes substituted. The Junior book will be found a real help. If time and strength permit, books of travel may be consulted. *Women of the Middle Kingdom* is a brief, inexpensive account of the daily life of Chinese women—very interesting. From this many details may be gained. Arthur H. Smith's *Village Life in China* will also be found very helpful.

Programs Based on Chapter IV

One of the most important and difficult chapters is the IV. Islam is to-day the non-Christian religion most difficult to meet, and most inadequately met. To rouse the church to a sense of its obligations, to evangelize Islam, is the most difficult task of the "home base" of missions.

I.

In presenting MOHAMMEDANISM, THE SHADOW OF A PROPHET (page 8), let the personality of Mohammed be the main point of emphasis. Here is a man frankly and enthusiastically set up and followed as supreme prophet and ideal man. Is he adequate either as prophet or man? Is it right to leave any people resting under his shadow without an attempt to enlighten them? Here follows an outline adapted to those societies who use the text-book as their only reference book:—

1. The Prophet's Life. (pp. 183-195.)
2. The Prophet's Book. (pp. 195-198.)
3. The Prophet's Creed. (pp. 200-207.)
4. The Prophet's Teachings. (pp. 208-210.)
5. The Prophet's Defects. (pp. 218-229.)

Let these topics be given to five women, with instructions to read the given section over until in her own language and from memory the substance can be given. The outlines elsewhere given may with profit be placed on the board. Over the whole Moslem faith may be written the Word Found Wanting. An imperfect ideal—Mohammed; an undeveloped theology; a defective morality; an inconsistent book, an inadequate civilization. In addition to the five topics a map study may be given showing the number and location of the Moslem peoples.

In closing the meeting let the desperate need of intercessory prayer for the opening and liberation of Moslem lands be made. The need of believing, unselfish, sacrificial prayer on the part of the whole church for this hardest field cannot be overestimated.

II.

Many societies made a very good study of Mohammedanism two years ago when *The Nearer and Farther East* was studied. For such instead of a review of the historical facts regarding Islam the following is suggested:—

1. Political Map of Islam.
2. New Conditions in Turkish Empire.
3. Debate: Resolved that Educational Missions are the most effective agency for reaching the Moslem world.

The political map of Islam will bring out the amazing change which has been made in the last one hundred years in the passage of Moslem populations under the government of Christian powers. King

George of England to-day has for example more Moslem subjects than any other monarch. This political change has made possible the proclamation of the Message to vast populations otherwise inaccessible.

The survey of the new conditions in the Turkish Empire will include a brief review of the revolution, establishment of constitutional government, proclamation of religious liberty, the beginnings of popular education, the new attitude toward female education, the admission of Christians to the army and navy. Ample material for this will be found in files of the *Missionary Review of the World*, the *Outlook*, *Independent*, *World's Work*, etc. Dramatic and significant facts should be chosen to impress upon the hearers the unique opportunity presented to the Christian Church in this springtime of the new national aspirations and ideals. After the long discouraging period of seed sowing we may if we will enter upon a new chapter of missions in the near East.

The debate should have either four or six participants. It gives opportunity for two things: (1) to set forth the matchless opportunity of the Christian school in the present-day Moslem world, and (2) to the negative to bring out the power of the written Word, of literature, of the Christian home as exemplified by the missionaries and of the physician and the hospital. There is so much to be said on both sides that the debate cannot fail to be interesting.

In an auxiliary already familiar with the principal tenets and fundamental defects of Islam, it is a waste of time to go over again the matter of the text-book. The emphasis should be laid on the appeal to prompt and generous action. The meeting might well close with prayer for the awakening of the church, the sending forth of laborers, the opening of the Moslem heart.

III.

"OUTSIDE THE MOSQUE" is to be presented by a group of tourists supposed to be standing near a fountain in Cairo, watching the faithful as they go in to prayer. The questions and answers bring out the main features of the Moslem belief and practice. A few of the questions are outlined:—

1. Why does that man have on a *green* turban?

ANSWER: He has made the pilgrimage to Mecca the holy city. (p. 10.)

2. Why do we not see any of the men smoking? Do not Moslems smoke?

ANS.: It is the great fast month of Ramazan, etc. (p. 209.)

3. I see no women going into the mosque. Don't they go to church?

ANS.: The Koran says nothing about a woman praying, so it is generally considered inadvisable for her to go to prayers in the mosque. One mosque in Cairo out of the more than four hundred is the women's mosque.

4. Are all those black people slaves?

ANS.: Yes, slavery is recognized and regulated in the Koran, where

it is expressly stipulated that a man may have as many slave girls as he can support.

5. What is that man calling high up on the minaret?

Ans.: He is the muezzin giving the call to prayer. (p. 208, Junior text-book; *Following the Gleam*, p. 48.)

6. What is the Moslem ritual of prayer? (See pp. 208-209.)

7. Why do all those women have their faces veiled?

Ans.: See *Western Women in Eastern Lands*.

8. What is going on in that room over the fountain?

Ans.: That is a boys' school. The pupils are reciting the Koran aloud. Many schools are located thus about the public fountains.

9. Where are the girls' schools?

Ans.: The Moslem girls for the most part are not allowed to go to school.

10. What do the boys study?

Ans.: The Koran is the chief subject of study. There is little arithmetic, a great deal of writing Arabic and no modern science or history.

11. Who are those wild, stern-looking men?

Ans.: Those are dervishes on their way to perform their strange religious dances.

12. Why is not this religion plenty good enough for these people?

Ans.: (1) It gives them as their highest ideal of character a man who was sadly imperfect. (Illustrate from pp. 187-190.)

(2) Imperfect ideas of God. (p. 202.)

(3) Teaches a dark fatalism. (p. 207.)

(4) Inadequate ethical ideals. (p. 208.)

Let these points be expanded by different speakers in an informal colloquial manner.

13. Then what ought the Christian Church to be doing in Moslem lands?

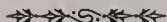
IV.

To develop the lesson "UP THE NILE AND BEYOND," let there be a party who visit Egypt, see the mosques, the tombs of the saints, the shrines and Moslem schools of Egypt. Let them go on the upper Nile above Assuan and review the story of Moslem fanaticism in the struggle for the Sudan. The leader should have pictures and maps and charts. From an actual ticket office folders describing Egypt and full of illustrations may be obtained. *Our Moslem Sisters* is full of material that may be used to show the condition of women.

Program on Chapter V

The material of chapter five could very easily be utilized to make a striking program for the men of the church to present at a Sunday evening service. Let a group represent a touring party of American laymen who are investigating for themselves what the Orient really thinks of Christianity. They have fallen in with a group of Orientals who are able to speak English and are questioning them. Select out a number of the most telling answers and take a sentence or two from each. Let the questions be given informally, out of the exact order of the book, and the answers also. If the Orientals can be dressed in costume it will enhance the effect. If costumes are not available the nationality can be sufficiently indicated in the question. As for example: "I have often wondered whether our missionaries emphasized enough the common points between Christianity and other religions. How do you find this in Japan Mr. Ebina?" After Mr. Ebina answers (p. 256), Mr. Kozaki breaks in, "I exactly agree with Mr. Ebina," etc. (p. 256.) Or, "What are the radical differences between Christianity and the non-Christian religions? Won't each of you gentlemen tell us your own observations and conclusions?" In reply one Japanese says, "In Christianity God is seeking men; in non-Christian religions man is seeking God." Another says, "The word salvation means a very different thing to the Buddhist and Shintoist from what it means to Christians." (See p. 250.)

In arranging this dialogue it is necessary to guard constantly against *long* speeches. What is actually said by one may be distributed among several, as the point is not the individual speaker but the fact that Orientals testify to certain truths and experiences. Before the program is given the pastor might explain that every opinion given is the actual expression of some leading Oriental layman.



Programs on Chapter VI

I.

Our first program, "A GROWING LIFE" (p. 7), is intended to be developed from the text-book alone. The following is one of the many outlines that might be made:—

1. Four Objections to Missions Answered.
2. Why Christianity meets the World's Need.

Four or eight women may present the first point. It is better perhaps to have the objection stated by one and answered by another; but in case the auxiliary is a small one, a woman can state the objection ("I am told so and so, but I think so and so"). The four objections as stated by Mr. Speer, pages 316-326, are as follows:—

1ST: I don't believe in foreign missions because each religion is best for its own adherents. We ought to have a lot of different religions to meet the needs of many minds of many types. As there are different kinds of tea so there are different kinds of religion, and each man chooses according to his taste.

ANSWER: But my dear Mrs. —, don't you forget this, that if any one thing has been proved by modern science it is the unity of man. There is underneath all our differences a profounder unity that is daily expressing itself more clearly. No faith that is not good enough for the race is good enough for any man.

2D: I look at it a little differently though I agree perfectly with Mrs. — in opposing foreign missions. I don't think all religions equally good or developed, but at bottom I think they are all one. Beneath all the varying forms is the one religious reality.

ANS.: It is easy to make that objection theoretically, but are not the facts against your theory Mrs. Brown? Men who have known the facts of Hinduism and the theories of Hinduism at first hand do not agree with you. Says Dr. Kellogg: "If Hinduism gives a true account of God, then Christianity does not. Contradictories cannot both be true. Christianity and Hinduism flatly contradict each other as to these four fundamental truths: (1) the personality of God, (2) the existence of man and the world as distinct from God, (3) the freedom of the will, (4) the trustworthiness of our own consciousness of the reality of the outer world.

As to Buddhism it was from the beginning atheistic. Now if Buddhism is right the Christians' belief in our father God is wrong, both cannot be one.

3D: Let us grant much that has been said of the differences between religions, but is not each one a way to God? Even if the Hindu is wrong in many points, is not his religion an expression of God and so a way albeit a stumbling one toward him?

I would be the last, Mrs.—, to fail to see that God has been working in the hearts of men everywhere, but that does not make him the author of confusion, pointing out wrong ways and right ways impartially. Hear what Bishop Thoburn said (pp. 328-330).

4TH: The objection that troubles me most of all is that of those who say that the final religion is to be a symphony of all religions, or to change the figure, a cathedral in which each of the great religions contributes a chapel.

In answer, Mrs. —, I would say that while Christianity rejoices in all the truth it can find anywhere its joy is not in the discovery of truth that is new to it. All the truths of these other religions it already has. The Moslem belief in the one God, the Buddhist passion of renunciation, the Hindu doctrine of the spirit, the Jewish note of righteousness. They are the broken colors of the spectrum. Christianity is the pure white light of truth.

In developing the second part of the program ten women can be used to present the points made by Mr. Speer in support of the claims to be the world's religion.

The chairman propounds the question: "Why do you believe Christianity to be the final and complete answer to the religious needs of mankind?" The answers may be given as the speaker rises from her place, may be written upon the blackboard, or may be printed on banners which are carried by the speakers and hung against the wall. At the conclusion let the whole society repeat in concert the points made:—

1. Christianity is the only religion that is even trying to be universal. (p. 332.)
2. Christianity has a unique and lofty idea of God. (p. 334-335.)
3. Christianity rounds the full orb of the ideal. (p. 336.)
4. Christianity has a unique idea of sin and salvation. (p. 337.)
5. Christianity is historic, progressive and spiritually free. (pp. 34-344.)
6. Christianity has a unique ethical basis to religion. (pp. 344-348.)
7. Christianity alone asserts unity of humanity in one brotherhood. (pp. 348-358.)
8. Christianity has a unique and universal Bible. (p. 359.)
9. Christianity alone is a life. (pp. 360-362.)
10. Christianity is the fulfillment and completion of humanity. (p. 363.)

II.

In arranging the final program in the series, FAITHS, NATIONAL AND INTERNATIONAL, have eight women present in five minutes each the following points, in which Christianity is entitled to be "The World Religion.

III.

The program entitled WHAT OUR MINISTER TOLD DOROTHY (p. 8), is to be planned as follows. Dorothy is a recent college graduate, troubled over her study of comparative religions. She has come to her pastor to talk the whole matter over. If possible have the pastor's part taken by the pastor, and Dorothy's by a young woman. They can arrange the dialogue from the text and from hints already given in other programs. With two clever and earnest speakers this can be made a tremendously effective presentation.

IV.

The idea of the last program in the Personally Conducted Tour is to bring the party back to some Christian city,—that one being chosen which is best known to the constituency. Here they are taken to see the religious life of the city and the activities based on that life. Care should be taken to make clear the fact that in every visit attention has not been directed to evils except those that were organically connected with the religion. Hence as other religions were studied it is fair to confine attention at home—for this lesson—to religion. In other words, to compare heathenism's bests with Christendom's bests.

This lesson gives an opportunity for a powerful exhibit of home mission activities in pictures, models, maps and charts.

At Ellis Island the missionaries are found freely *giving* a Bible or Testament in his own language to each incomer. Societies organized in the interests of various nationalities are busy directing to boarding houses and employment agencies.

A home for crippled children, the sanitarium for tubercular children by the seashore, playgrounds for the cities' children, recreation piers, the public schools, the free musical conservatory, the rescue home for the wayward girl, the Florence Crittendon Mission, Jerry McCauley Mission, the Seaman's Home, good housekeeping centers, etc., are visited. Not one of these mentioned can be found in a non-Christian land except as directly or indirectly the result of Christianity and its contact with the Orient.

A series of tables or booths could represent the various institutions and the party be taken from one to another. Each table should be in charge of some one prepared to explain her own particular "fruit of the spirit."

Every member of the missionary society could be enlisted actively in such a program, and the cumulative effect would be great.

Christianity's Bests

1. THE BEST GOD.

A spiritual being of infinite holiness, love and power, who presents himself as Father. No other faith combines these elements in its conception of God. None other recognizes both his immanence and transcendence.

2. THE BEST BIBLE.

A comparison with all other sacred books reduces them to the ranks.

3. THE BEST COSMOGONY.

Compare the sublime and restrained poem of origins in Genesis with the puerile and detailed accounts of origins in Islam, Buddhism and Hinduism.

4. THE BEST PSYCHOLOGY.

No other faith has so deep a presentation of sin, so full a recognition of personality, of the dignity of man.

5. THE BEST SOCIOLOGY.

The best teaching regarding the family, the child, the neighbor, the state.

6. THE BEST ETHICAL SYSTEM.

Based on personal relations to a God of Holiness.

7. THE BEST RECORD OF PROGRESS.

Chief philanthropies; growing recognition of brotherhood.

8. THE BEST AND ONLY REDEEMER.

Other founders do not claim to redeem.



"A universal religion must be the religious goal of a unit race, and there would remain only the question whether the Christian religion has in it the universal elements that fit it to be the religion of mankind, without containing any essential elements that unfit it for such a destiny."—*Carver in "Missions and Modern Thought."*

"Christianity is not an ethnic faith. Not the native religion of the Anglo-Saxon race nor of any race or people now holding it."

"In its earliest self-consciousness it (Christianity) was already cosmopolitan. Paul but expressed the consciousness of the Christian Church when he declared that in Jesus Christ there can be no racial distinction, Jew and Greek; nor social distinction, bond and free; nor cultural lines, Greek and barbarian; nor even sex distinction, male and female. Christianity was the religion of humanity."—*Carver, p. 128.*

Topical Outlines

By Mrs. Farmer

A. *Introduction.* (p. 7.)

1. How? Presentation of points of contact and separation.
2. Why? Justification of missionary effort.
3. What? Realization of latent treasures in Christianity.

B. *Results of Study of Comparative Religion.*

1. More *fundamental* knowledge of other lands, peoples and beliefs.
2. More confidence in our own faith.
3. More intelligent sympathy with the missionary.
4. A deeper sense of our privilege and responsibility.

C. *Hinduism.*

Five highest (p. 4) } elements.
Seven lowest }

India still seeking a Bible. Words of a learned Brahman and Orthodox Hindu: "Of one thing I am convinced, do what you will, oppose it as we may, it is the Christian's Bible which will sooner or later work the renovation or regeneration of this land." (India.) (p. 13.)

Pantheism—connect with p. 47 and p. 16 at end. (p. 15.)

Polytheism. (p. 19.)

Monotheism. (p. 25.)

Elements of strength—four points. (p. 55.)

Add also { Intellectual power—concentration and memory.
Stoical submission.

{ Religion, a daily concern, (cf. p. 306.)

Elements of weakness—five points. (Pp. 43, 45, 47, 49, 51—the last, *divorce of religion and morality.*)

D. *Buddhism.*—Our interest in

1. A world religion—one of three to feel missionary spirit.
2. A modern peril. (cf. chap. v. of Home Mission book, *Non-Christian Faiths in America.*)
3. Origin.
Study the *century* of great religious leaders.
Study the character and life of Gautama.
4. Similarity to Christianity. (p. 63 *et al.*)
 - a. Revolt.
 - b. Growth.
 - c. Banishment.
 - d. Method of extension.

Quotations :—

Principal Grant says : “ Buddhism has not widened man’s soul. On the contrary, the character of the people where Buddhism prevails is unspiritual and unprogressive. The priesthood is ignorant, worship mechanical, idolatry general.”

Dr. Dennis says : “ It is a simple fact that some of the most sterilizing and demoralizing forms of social evil found in the non-Christian world are dominant in lands where Buddhism prevails.”

Mrs. Montgomery says : “ Buddhist scriptures allow no hope of immortality to a woman unless she be rewarded in some future transmigration by being *born a man*! Her inferiority is assumed and her impurity taught.”
—*Western Women in Eastern Lands*.

E. Chapter iii.

Animism, Confucianism and Taoism.

Influence of mothers.

Religions of China.

N. B. Any one of above titles may be used. If “ Animism ” be the topic of the first meeting, treat Confucianism and Taoism comparatively, following outline for Animism, Hinduism and Buddhism.

1. Suggestions for program topics.

- $x \left\{ \begin{array}{l} a. \text{ Animism. (See } \textit{Christus Liberator.}) \\ b. \text{ Life of Lao-Tze and his religion.} \\ c. \text{ Life of Confucius.} \\ d. \text{ Mencius' mother and her three moves.} \\ e. \text{ Quotations from the classics.} \\ f. \text{ Comparative outline of religion.} \end{array} \right.$

- $y \left\{ \begin{array}{l} a. \text{ Animism. (pp. 123-134.)} \\ b. \text{ Monotheism. (pp. 134-135.)} \\ c. \text{ Life of Confucius. (pp. 135-148, etc.) His mother, his character, his work.} \\ d. \text{ Taoism. (T pronounced like D.) One of the most de-} \\ \quad \text{based religions of the world. "The most demoraliz-} \\ \quad \text{ing force in China."} \\ e. \text{ Comparison with Christianity in strength and deficiency.} \end{array} \right.$

- $z \left\{ \begin{array}{l} \text{Drama of Confucianism—developed in simple monologues} \\ \text{and dialogues to show past and present conditions in} \\ \text{China—modeled after Drama of Buddhism.} \end{array} \right.$

2. Worship—two outlines.

- | | | |
|--|----|---|
| $\left. \begin{array}{l} a. \text{ Nature worship.} \\ b. \text{ Sage and hero} \\ \quad \text{worship.} \\ c. \text{ Ancestor worship.} \end{array} \right\}$ | or | $\left\{ \begin{array}{l} a. \text{ Animism.} \\ b. \text{ Monotheism.} \\ c. \text{ State worship.} \\ d. \text{ Filial piety.} \end{array} \right.$ |
|--|----|---|

3. Elements of

<i>Strength</i>	and	<i>Weakness.</i>
a. Sympathy with social conditions.		a. No personal god.
b. Immorality <i>not</i> a feature of worship.		b. Polygamy.
c. Filial piety—honor for parents.		c. Women often ignored.
d. Ethical principles.		d. No comfort in life or death.
		e. No prayer as the Christian understands it.
		* f. Spirit of revenge.
		* g. Filial piety carried too far.

*N. B. The last two elements of weakness are emphasized by missionaries from China to-day.

4. Quotations :—

Taoism—a paralyzing doctrine of inaction. An inextricable mass of jugglery and fraud, embracing demons, hell and the worst features of Buddhism.

Confucianism is the great historic illustration of the failure of a human ethical code, with no acknowledged sovereignty back of it, no constraining love in it, interpreted and applied by the imperfect wisdom and the moral weakness of man.



Another Method for a Brief Topical Outline

I. BELIEF IN A SUPREME BEING.

- a. Animism.
- b. Hinduism.
- c. Buddhism.
- d. Confucianism.
- e. Mohammedanism.
- f. Judaism.
- g. Christianity.

II. BELIEF IN IMMORTALITY.

III. DISTINCTION BETWEEN GOOD AND EVIL.

VI. CONCEPTION OF REMEDY FOR SIN.

V. CONCEPTION OF FUTURE LIFE.

NOTE :—Some students will enjoy comparing Judaism (ancient and modern) with Christianity. Let them attend an Orthodox-Jewish service some Saturday to compare forms of worship and power of tradition with the *warmer* and *less perfunctory* Christian service.

A Few Booklets

THE NON-CHRISTIAN RELIGIONS INADEQUATE. 5 cents. Robt. E. Speer, Student Volunteer Movement.

WOMAN UNDER THE ETHNIC RELIGIONS. 5 cents. Mrs. Moses Smith, Woman's Board of Missions of the Interior. (Cong.)

A HINDU WIDOW'S TRUE HISTORY. 2 cents. Mrs. M. E. Whiting, Women's Baptist Foreign Missionary Society.

A STRANGE BOOK. 2 cents. J. R. Commons, Lutheran Board.

[By the aid of such booklets as these, or *Things as They Are* (for Hinduism), and *Our Moslem Sisters* (for Islam), the fourth point of one suggested outline—"Results in lives of followers"—might be developed in vivid, concrete fashion, when one could not get the missionary herself—as at Northfield.]



A Graduate of the Isabella Thoburn College at Lucknow

"I have been so much impressed with the lives of my Christian teachers in Isabella Thoburn College. Their daily lives have revealed the "brotherhood of man" and the "Fatherhood of God" more clearly than the best lectures or sermons explaining Christianity. It must be easy to be a Christian if one is an American or an English girl; but *for me*, to *break caste*, to endure the opposition, the persecution of my family—who would think me crazy! For generations they have believed in Hinduism; but can I, after what I now know? Our Hindu priests encourage all kinds of superstition and wrongdoing. The immorality of our men and women is supposed to please the gods: our offerings to the idols but gratify the greed of the priests. I have learned how absurd are the systems of physics, geography and astronomy described in our books mingled with our mythology. Is not the mythology too, absurd and often worse? Does it not encourage murder, suicide and worse vices? Do I really believe in Kali with all her coarseness; in Krishna—a low minded cowherd: or in Ganesa—the elephant headed—the glutton—lord of the demon host?

"I cannot now say—when I do wrong—as I once did, "It is not I—it is the god in me," for I can tell clearly right from wrong, and I myself must daily choose which I will do. How many people in my country live constantly in dire fear of demons, of spiteful goblins, of some god manifested in some animal or tree? How many women did I see journeying to Benares, weary and burdened with the heat and filth, but hastening on to the temple of Siva, believing that by once worshiping the hideous image of Linga they would make sure of Brahma's Paradise? Does such a pilgrimage really gain merit for them, and prevent their rebirth in the form of a loathsome animal? Does not drinking of the holy well of Siva, with its impure water, cause more sickness of body than health of soul? And the fakirs, with their horrible uncleanness of body, disfigured and naked, covered with filth, enduring such fantastic, self-inflicted torture, how can they find peace in their souls? Are they really holy men? The Christian would say, 'No—they are often far from being good men.'

"I cannot forget the scene at Benares, in the temples where so many women come to worship—to seek for comfort and peace. Does the gor-

geousness of the scene, the many temples and palaces, the noise of the bells and general frenzy of the people, really bring peace to one woman's heart? Into the temple of Siva they came, each one bringing flowers, rice and a cup of oil. Before the hideous image of Linga they poured libations, about the necks of the sacred bulls they hung garlands, into the temple they eagerly tracked the filth of the sacred stables. This stench, mingled with the odor of crushed marigolds, the heat and noise of the chanting people, made indeed a scene of frenzy and depravity. Several times I overheard the conversation between the priests and women in need of comfort. Nothing could have been more discouraging, more baffling, than these replies to the needy worshippers.

"In college I have heard of the life of the American woman. How strange it must be to be friends with one's husband—to be his companion—both before and after marriage.

"And to think of a country where there is no caste. How strange it would be! I cannot imagine it. To keep caste is so thoroughly part of the life of my people.

"It is all so puzzling and strange—I cannot decide what to do. Yet somehow I feel that the true religion must meet the needs of men in every country under God's sun."



"When creating them Brahma allotted to women a love of their bed, of their seat and of ornament; impure desires, wrath, dishonesty, malice and bad conduct."—*Code of Manu*, Vol. IX., pp. 14-18.

"Through their passion for men, their mutable temper, through their natural heartlessness they become disloyal to their husbands, however carefully they may be guarded in this world."—*Manu*, Vol. IX., pp. 15, 16.

"The wisdom of a master derived from former births enables him to accept the law with joy; . . . but a woman is anxious to exhibit her form and shape whether walking, standing, sitting or sleeping. Even when represented as a picture, she desires most of all to set off the blandishments of her beauty and thus rob men of their steadfast heart! . . . Thus, then, should everyone consider well and loathe and put away the form of woman."—Quoted as one of the sayings of Buddha in Wilson's *Life of Buddha*, p. 417.

"Because there are some virtues woven into heathenism it does not follow that God made heathenism. God made gold, but he did not work it up into graven images. God made grain but he did not make it into whiskey. God made the natural virtues but did not organize them into Confucianism and Shinto systems of ancestor worship."—*Dr. Ashmore*.

Drama of Buddhism

By Mrs. Farmer

FROM HOPE TO DESPAIR

(Development of Chapter II.)

From 6 to 12 characters needed—may be presented very simply, without scenery or costumes, or even outlined with some dramatic effect by one person. More elaborately it could take two hours in either afternoon or evening, with stage, costumes, properties, etc.

Prologue—HOPE

Buddhist priest (a mendicant teacher) wearing the characteristic yellow robe over his rags, with begging bowl in hand.

In a monologue he imaginatively portrays the rapid growth of his faith Buddhism, which like a great banyan tree sends down a sturdy root into the soil of each country it enters. Adapting itself to the needs of each people, it spreads north, south and east, in confident hope of becoming the universal religion, the all-embracing faith of the world.

ACT I.

Scene 1. Gautama, his father Suddhodana, his wife Yasodhara, and the tiny baby boy in the cradle or mother's arms. The father inquires as to why with riches, honor, a beautiful home, and freedom from contact with all that is inferior, the son should be always morose, inquiring, meditative. (p. 70.)

(Might be monologue or dialogue.)

Scene 2. (p. 71.) Gautama and his attendant Channa see (or make a pretense of seeing) an old man with bent back.

G.: What is that? C.: An old man.

G.: Was he born thus? C.: No, master, he was once as young and blooming as thou.

G.: Are there more such? C.: Many more.

G.: How did he arrive at such a deplorable condition? C.: It is the course of nature.

G.: I, also, Channa? C.: Thou, also, Master.

ACT II. *Later Buddhism—steady growth.*

Scene 1. Asoka and his work. CONQUEST. (p. 74.)

Scene 2. Buddhist temple. WORSHIP. Prayer wheel, pail of water, etc. A woman visiting Swee Dagon Pagoda with Ibuka of Japan. (p. 264.) (p. 250.)

Scene 3. Jain and Englishwoman. INFLUENCE. Microscope Story.

ACT III. *Buddhism To-day—weakening.*

Scene 1. Meeting Christianity. YIELDING. First convert—Moung Nau—under Judson 1819.

Scene 2. Compared with Christianity. STUDYING. (p. 111.) Dialogue.

Scene 3. Imitating Christianity. BORROWING.

Epilogue—Buddhist Monk and Mr. Iwahashi—DESPAIR. (pp. 113 and 118.)

(End of outline.)

Similar dialogues on seeing a leper, a sick child, a corpse. (p. 71.)

"Woe is me, what is the use of kingly splendor, all pomp and all enjoyment, if they cannot guard me from old age, sickness and death! How unhappy is mankind! Is there no way of forever ending suffering and death, which are renewed with every birth?"

The Monk (of the prologue) appears, and his peaceful countenance impresses Gautama and matures the desire to withdraw into seclusion and seek for the secret of peace.

Scene 3. Gautama in jungle with five (or less) disciples.

G.: "Leave me, dear disciples, if you can no longer believe in me. We have had these six years together, meditating on life and its mysteries, doing penance for wrong, meeting temptation and discouragement. And if you desert me, I must study alone until the great enlightenment arrive! (Silent farewells.)

A period of meditation—and ecstasy.

Enter an ascetic. :—

"What truth makes thy face to shine, O Gautama?"

G.: "The truth of the Great Renunciation. I have left home and wife and child. My disciples have deserted me, and now I follow no teacher. I have overcome all foes and all stains. I am superior to all men and all gods; I am the absolute Buddha; I am going now to Benares to set in motion the Wheel of the Law as a king the triumphant wheel of his kingdom. I am the Conqueror! I shall find my old disciples, I shall gain many new ones, and we shall form the first Order of Monks."

Scene 4. Gautama, greeted by followers who bring flowers to show homage, and then ask questions which bring out the chief points in the ethics and beliefs of the Buddha.

For instance: The Four Noble Truths. The Noble Eightfold Path. Four stages on the way to the extinction of desire.

NIRVANA

Scene 5. The end—"bright with the hope of utter hopelessness." (pp. 73 and 82.)

"Behold now, Monks, I impress it upon you: all things are subject to the law of dissolution; press on earnestly to perfection—soon the *Iathagata's* final extinction will take place. Behold I say to you everything that exists must pass away. Work out your own perfection with diligence."

ACT II. *Later Buddhism*—steady growth.

Scene 1. Asoka, the Conqueror. (p. 74.) CONQUEST.

MONOLOGUE:—

"I am Asoka. I will follow the religion of my grandfather, caste shall be ignored, and the faith of the Buddha spread throughout the land. I will summon an Ecumenic Council to establish the orthodox teaching.

and assemblies shall be held in pagodas and monasteries throughout India. And behold I will have a board of foreign missions (Dharma-Mahamatra), whence shall go earnest preachers, clad in poverty's rags and bearing the alms bowl for daily food. My own son shall carry the good news to Ceylon, and win the whole island to Buddhism."

Scene 2. Buddhist Temple. WORSHIP.

An English woman visiting the Swe Dagon Pagoda, with Ibuka of Japan. They notice the prayer wheel, the pail of water, the images, the prostrations, etc.

The woman asks questions, and receives explanations, for instance:—"Why are there so many old people here worshipping?"

IBUKA: "Buddhism has to do chiefly with the future, with existence beyond the grave. When a child is born it is taken to a Shinto temple (never to a Buddhist one), and the Buddhist temples are generally frequented by the old. They visit them in preparation for death; to pray for salvation (the salvation of Buddhism) in the future." (p. 250.)

"Are there many resemblances between Buddhism and Christianity in forms of worship?"

"Oh, yes! When I was in Rome some years ago, and went with my friend, Bishop Honda, to see the great cathedral of Saint Peter's, as soon as we entered it, I said, Why this is just like a Buddhist temple. Not only the shrines, the images, the candles, the incense and the priests chanting their prayers and the people bowing before the images, but the whole atmosphere very strongly reminded me of the Buddhist temple and its ritual in Japan. In fact I did not for a moment feel as if I were in a Christian place of worship." (pp. 164.) (cf. pp. 97 and 98.)

Scene 3. INFLUENCE.

Dramatize some anecdote such as that of the Jain priest who offered the Englishman a fortune for the microscope in which he had seen the wonders of animal life in a drop of water. When it was presented to him, he ground it to powder under his foot, rather than torment his followers with a knowledge of the insects they were innocently destroying every day.

Note.—Some incident showing the influence of Buddhism, Jainism or Shintoism on the life of the people will help to brighten the drama, and relieve the attention.

ACT III. *Buddhism To-day*—weakening.

Scene 1. YIELDING.

An old man (of 92 years) tells of his father, Mounge Nau, who in 1819 gave up Buddhism for Christianity as a result of Judson's influence. (First convert from Buddhism in any country.)

Scene 2. STUDYING.

Compared with Christianity. Prepare dialogue from pp. 110 and 111, bringing in the paragraph from the Buddhist Catechism at the top of p. 110.

Scene 3. Imitating Christianity. BORROWING.

A traveler returned from Buddhist lands describes (in monologue) not only the similarity between the Buddhist and Roman Catholic ritual of worship, but also such ideas and methods as the "Young Men's Buddhist Association," the paper called *The Buddhist*, the "Sermon on the

Mount," translated and represented as a part of Buddhist scriptures, a hymn book made up of Christian music fitted to Buddhist words, etc. "Buddhism is taking from Christianity everything but the name and the power." In a truly missionary spirit, they are attempting a peaceful propaganda of the world.

Epilogue—DESPAIR

Dialogue between Buddhist monk Shaku and Mr. Iwahashi. (pp. 113 and 118.)

SHAKU: What are you doing now?

MR. I.: I have now become a Christian, and am preaching Jesus.

SHAKU: Ah, the Christian religion is a religion that has a power over the lives of men that I long to see in our Buddhism.

MR. I.: Yes, it is true—that power. I studied Christianity for the sake of finding fault with it. After a thorough study of Christ, I have not been able to find a single fault, but Christ has pointed out a thousand faults in me, and now I want to dedicate myself to Him for my whole life.

SHAKU: Ah, I see Buddhism losing its power and its place in the world. Amida is only a cry for light; Christ is the light of the world.

Finis.



Outline on Mohammedanism

By Mrs. Farmer

1. *For the Program Committee.*

a. Debate on character of Mohammed. Was he a statesman, an enthusiast, a prophet or an imposter?

b. Pictures from Moslem Lands. Study "Ladies Last," in *Western Women and Our Moslem Sisters*—twenty-five testimonies from thirteen lands.

c. Religion called Islam.

(1) Origin.

(2) Beliefs.

(3) Influence.

d. Terms to explain carefully:—

(1) Islam. (p. 179, 200, 203.)

(2) Moslem. (p. 185.)

(3) Mohammedanism.

(4) Hegira. (p. 210.)

(5) Kaaba and the black stone.

e. Special topics.

(1) Behaism. (p. 214, 215.)

(2) Battle of Tours. (p. 732.)

(3) Parallel between Mohammedanism and Romanism in South America. (Very interesting!)

(4) Mormonism as a Modern Type of Mohammedanism.

2. *For the Blackboard.*

a. General character.

(1) The latest born of the faiths.

- (2) A man-made faith, planned to include features of Judaism, Paganism and Christianity.
- (3) "Bondage of Ignorance."
- (4) "Religion of sword and of warriors."
- (5) "Divine Means of Saving Catholic Church from Atheism." (p. 187.)
- (6) Most intolerant of all religions. (p. 227.)
- (7) Not an *invention* but a *concoction*.

b. Origin and founder.

Personality of Mohammed. Study effect of

Early life. (p. 184.)

Marriage. (p. 185.)

Hegira. (p. 186.)

Death of wife and increase of power. (p. 187 and ff.)

"The genius of Mohammed mixed old ingredients into a new panacea for humanity, sugar-coated it with an easy-going morality, and forced it down by means of the sword."

c. Worship—Monotheism.

God—an arbitrary tyrant.

d. Literature—only in Arabic. "Whole section too vile to be translatable." Practical duties. (p. 208, 209.)

(1) Confession of faith—creed.

(2) Five periods of prayer.

(3) Thirty days' fast.

(4) Almsgiving.

(5) Pilgrimage to Mecca.

e. *Strength* and

Weakness.

(1) Creed—shortest in world; oftenest repeated; no revision needed.

(1) Idea of God—a tyrant, not a Father.

(2) Pilgrimage—a clever device.

(2) Low ideal of character.

(3) No caste.

(3) Sensuality—position of women.

(4) Intolerance of error.

(4) Lack of fellowship and progress.

(5) Missionary spirit.

(5) Predestination—fatalism.

(6) Respect for God's Word.

(6) No love in religion.

f. Contrast with Christianity. (p. 230.)

(1) Warning.

Pan-Islam movement.

Possible effect on Christianity.

(2) Hope.

Education; patience in prayer and work.

"The Bible now speaks every Moslem language, and is winning its way against the Koran."

"Among native pastors and Christian preachers and teachers in North India are at least *two hundred* who were once followers of Islam."—Quotation from Commission iv. (Note p. 236.)

F. Christianity. (In our next.)

Study Class Outlines (Northfield)

By Miss M. C. Peacock

I. INTRODUCTORY

- I. *Prayer*.—For this year's study and students.
- II. *Scriptures*.—Numbers xiii. 25-30.
- III. *The Light of the World*.
 1. Necessary and timely in the series.
 2. Related to last year's study.
 3. Helpful in interpreting present world conditions.
 4. Essential to true estimate of Christianity.
- IV. *How Non-Christian Religions are Viewed*.
 1. Development in man's search for truth.
 2. Perfect systems.
 3. Adapted to Oriental conditions.
 4. Of Satanic origin, etc.
- V. *Charts*.—Illustrating missionary problems.
 1. World population

{	by countries. by religions.
---	--------------------------------
 2. Relative growth of Christianity in non-Christian lands.
 3. Evangelization in a generation—Andrew Murray's figures.
 4. Denominational responsibility.
- VI. *How to Approach Study*.
 1. Student attitude.
 2. Sympathy and candor.
 3. Seeking points of contact.
 4. Distinguishing between ethics and religion.
 5. Recognizing uniqueness of Christianity.
- VII. *Reflex Influence of Study*.—Discussion.
- VIII. *Bible Assignment*.—One Gospel, preferably an emphasized word edition, to be studied during course in preparation for chapter vi.
- IX. *Meditation*.—Is my Christianity worth propagating?
- X. *Silent Prayer*.

II. HINDUISM

- I. *Reading*.—Selected from Vedic Hymns.
- II. *Scripture*.—John i. 1-18.
- III. *Prayer*.—Leader.
- IV. *Hinduism*.
 1. Chronological position.
 2. No great leader.
 3. Contact with other world religions.
 4. Absorbing policy.
 5. Non-missionary character.

- V. *Sacred Writings*.—Comparison with Biblical dates.
1. *Scruti*—"heard."
 2. *Smriti*—"remembered."
- Note specially with quotations, if possible, the Mantras and Upanishads of the Vedas; Vedanta, Code of Manu and Bhagavad-gita of past Vedic writings.
- VI. *Historic Hinduism*.—Characteristics, dates, etc.
1. Vedic.
 2. Brahmanic or ritualistic.
- VII. *Modern Hinduism*.—Characteristics, extent of influence, etc.
1. Philosophic.
 2. Popular.
 3. Reformed.
- VIII. *Suggested Topics*.—For further study.
1. Sacrifice in Hinduism.
 2. Caste.
 3. Position of women.
 4. Sacred places.
 5. What is a Hindu?
 6. Islam versus Christianity in India.
 7. Mass movement.
 8. The Swadeshi Movement.
 9. Some Indian Christians.
- IX. *Opportunities in India to-day*.
1. For trained missionary workers.
 2. For short-term, self-supporting teachers.
 3. For woman physicians.
 4. Use charts to illustrate the needs, emphasizing the possibilities of immediate usefulness in institutions where English is spoken.
- X. *Silent Prayer*.—Remembering our representatives in India by name.
- XI. *The Lord's Prayer*.

III. BUDDHISM

- I. *Prayer*.—Leader.
- II. *The Geography of Buddhism*.—Map talk, with special emphasis on countries in which missionaries are stationed.
- III. *Life Story of Gautama*.—Special assignments.
 1. Early days.
 2. Renunciation.
 3. The great enlightenment.
 4. Ministry.
- IV. *Buddhism*.—Its character.
 1. A revolt against Brahmanic Hinduism.
 2. Historic founder.
 3. No claim to inspired writings.
 4. Philosophical supremacy in Asia.

V. *The Teachings of Buddhism.*

1. Concerning $\left\{ \begin{array}{l} \text{Creation.} \\ \text{A supreme being.} \\ \text{Man.} \end{array} \right.$
2. Four Noble Truths.
3. Eightfold Path.
4. The Way—four stages.
5. Karma.
6. Salvation.
7. Nirvana.

VI. *The Propagation of Buddhism.*

1. Mahayana—northern school.
2. Hinayana—southern school.
3. Ekayana—"one vehicle."

VII. *The Modern Revival of Buddhism.*

1. Colleges and theological seminaries.
2. Regular preaching places.
3. Sunday schools and catechism classes.
4. Y. M. B. A. and Y. W. B. A.

VIII. *The Weakened Influence of Buddhism.*

1. Among the more enlightened.
2. In cities and towns.

IX. *Christian Activity in Buddhist Lands.*

1. Location of mission stations (map).
2. Forms of missionary activity.
3. The workers.

X. *Scripture.*—Habakkuk ii. 18-20.

XI. *Prayer.*—By members.

IV. ANIMISM AND CONFUCIANISM

I. *Prayer.*—Leader.

II. *Special Assignment.*—Brief pictures.

1. A non-Christian woman in Africa.
2. A non-Christian woman in a high-class Chinese home.
3. A Christian woman in Uganda.
4. A graduate of Foochow Girls' School.

III. *Animism.*

1. The occult power of souls.
2. The supremacy of fear.
3. The accompanying witchcraft, demonology, etc.
4. The extremes—Africa and China.

IV. *Confucianism.*

1. What preceded it in China.
2. Its founder.
3. The Classics.
4. Its political affiliation.
5. Ancestor worship.
6. Its influence over millions.

- V. *Christianity Among Animistic Peoples.*
 - 1. In Africa.
 - 2. In Burma.
 - 3. In Korea.
 - 4. Brief sketches of the remarkable progress of Christianity in these lands. (Charts.)
- VI. *Present Educational Movement in China.*
 - 1. Secular schools.
 - 2. Mission schools, union institutions.
 - 3. Sabbath schools.
- VII. *Call for Christian Teachers.*—See Student Volunteer list of definite needs.
- VIII. *Scripture.* Philippians ii. 5-13.
- IX. *Prayer.*—For all in training for missionary service.

V. MOHAMMEDANISM

- I. *Scripture* { Joel iii. 9-14.
Ephesians vi. 13-18.
- II. *Prayer.*—Leader.
- III. *Charts.*—Showing
 - 1. Countries in which Mohammedanism is a factor.
 - 2. Population of countries.
 - 3. Mohammedan population.
 - 4. Missionaries, schools, etc.
- IV. *Mohammedanism.*
 - 1. Later than Christianity.
 - 2. Strong in personality of founder.
 - 3. Politically established.
 - 4. Unceasing in propagation.
- V. *Sketch of Mohammed.*—Special assignment.
- VI. *Mohammedanism and Christianity Compared.*
 - 1. Idea of God.
 - 2. Teaching concerning Christ.
 - 3. The Bible.
 - 4. Prayer.
 - 5. Almsgiving.
 - 6. Atonement for sin.
 - 7. The future.
- VII. *Mohammedanism as a Missionary Religion.*
 - 1. Every follower a missionary.
 - 2. Conquest by the sword.
 - 3. Recent missionary organization.
 - 4. Strategic plans—Japan, etc.
 - 5. The situation in Africa.

- VIII. *Discussion*.—Relative importance of the following forms of missionary activity in Moslem lands.
1. Educational.
 2. Medical.
 3. Preaching.
 4. Bible translation and distribution.
- IX. *The Lucknow Conference*.—Report.
- X. *The Call to Prayer*.—Because of the
1. Urgency of the situation.
 2. Special qualifications for missionaries among Moslems.
 3. The need for new missionaries.
- XI. *Prayer*.—That the church at home may hear the call.

VI. CHRISTIANITY

- I. *Prayer*.—Leader.
- II. *Activity of Non-Christian Faiths*.
1. Extent of movement in America.
 2. Classes of Americans appealed to.
 3. Method of propaganda.
- III. *The Christian Message in Non-Christian Lands*.—Impersonation, group of women, in costume, representing Oriental students at the Student Federation Conference in Tokyo, talking informally of conditions and progress of Christianity in the lands they represent; material for conversation to be gathered from answers to questions in chapter v.
- IV. *Some Oriental Christians*.
1. Ding Lu May.
 2. Pundita Ramabai.
 3. Boan Itt.
 4. Yajima San.
- Biographies, reminiscences or impersonations in costume.
- V. *Scripture*.—Hebrews xi. 32 to xii. 3.
- VI. *Prayer*.—For all Oriental students in America.

VII. CONCLUDING STUDY

- I. *Silent Prayer*.—Remembering specially the church in the home land and the mission boards.
- II. *Motto*.—"It is when the church is cutting a channel of ministry and service to others that it discovers its own hidden springs."
- III. *Discussion*.—What has the study of the text-book brought to me?
1. As an individual.
 2. As a member of the Church of Christ.

- IV. *Assignment*.—Has it furthered my belief in what Christianity has to offer to the people of non-Christian lands?
- V. *What Does Christianity Offer?*—Informal free discussion; a test of the value of the comparative study.
- VI. *Charts*.
 1. What the church at home is doing.
 2. What it should do to meet its share of the work abroad.
- VII. *When will the Church adequately cope with the Problem of the World's Evangelization?* *A Season of Prayer*, following silent prayer.



Outline of Drama of Buddhism

PROLOGUE.—Buddhist priest—*hope* of the spread of his religion.

ACT 1.—Early Buddhism—revolt from Hinduism.

Scene 1. Gautama in his home, with father, wife and baby (in cradle). (p. 70.)

Scene 2. Gautama on Street—troubled and curious.
 With Channa. (p. 71.)

Scene 3. Gautama in Jungle with five disciples. (p. 72.)
 Renunciation; Discourse on Ethics..

Scene 4. Gautama teaching. (p. 73.)
 An afternoon reception—disciples bringing flowers and questioning.

Scene 5. Gautama dying. (p. 73.)

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